MANAGEMENT BY SPIRITUALITY (MBS) – AN INTEGRATED APPROACH TO MANAGEMENT

Thesis submitted to the
BHARATHIDASAN UNIVERSITY, *Tiruchirapalli*
in partial fulfilment of the requirement
for the award of the degree of

DOCTOR OF PHILOSOPHY IN COMMERCE

By

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Ref. No:17059/Ph.D-5
Commerce/P.T/October 2003

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The thesis entitled **"MANAGEMENT BY SPIRITUALITY (MBS) – AN INTEGRATED APPROACH TO MANAGEMENT"** is a record of research work done by the candidate **K.VENKATARAMANAN,** Part time Research Scholar, Director, Share Your Care, Bhaktivedanta Hospital, Shrishti Complex, Sector-1, Mira Road(E), Thane District, Pin.: 401 107, part time research scholar during the period of study at the Department of Commerce, National College, Tiruchirappali –1, and the thesis has not previously formed the basis for the award of any degree, diploma, associateship, fellowship or other titles to the candidate.

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ACKNOWLEDGEMENT

It gives me immense joy to express my whole hearted thanks to many, for their valuable help and support to me in completing this thesis.

First and foremost, I offer my obeisances to my Spiritual Master **H. H. RADHANATH SWAMI MAHARAJ**, who inspired me to do this project for the welfare of Managers all over the world. I am deeply grateful to founder Acharya of ISKCON, **A.C. Bhaktivadanta Swami Prabhupada**, who's books and lectures increased my conviction in scriptures.

I register my heartfelt thanks to my Research Advisor **DR. R. SUNDHARARAMAN**, M.Com., B.Ed.,Ph.D., Reader, P.G. & Research Department of Commerce, National College, Tiruchirappali, who ungrudgingly spared much of his precious time as guidance. His thirst for questions, frank discussions, valuable suggestions and encouragement throughout my research inspired me in great measure. But for his painstaking efforts this thesis would not have been what it is.

I register my thanks to the doctoral committee members **Dr. S. RAJAGOPALAN**, Principal (Retd.), Nehru Memorial College, Puthanampatti and **Dr. S. SEKAR**, Head, Department of Commerce,

Urumu Dhanalakshmi College, Tiruchirappali, for their thought provoking ideas and valuable directions.

My sincere thanks to the management, Principal, Head of the Department of Commerce and Staff members of National College, Tiruchirappali, for placing at my disposal, the valuable library books and for allowing me to enjoy the privileges as a part – time research scholar.

I am indebted to Bharathidasan University, Tiruchirappali, for giving me an opportunity to do a part time research and for all their help.

I register my heartfelt thanks to **Mr. H. A.Mafatlal**, Chairman & CEO of Arvind Mafatlal Group of Industries, for his personal guidance and insights for the project.

I offer my thanks and gratitude to Bhaktivedanta Hospital management and especially to **Dr. Ajay. P. Sankhe**, Director; **Dr. V. G. Shanbhag**, Deputy Director & HOD Department of Spiritual Care; **Mr. Praveen Muley**, Deputy Director HR & Admin, **Dr. Ashok Shetty** , Medical Coordinator , **Dr. Dhaval Dalal**, Chief Physician and **Mr Manoj Nambiar** for their valuable inputs and suggestion. Special thanks to **Mr. Rajesh Talwar,** Ex. CEO of Bhaktivedanta Hospital for guiding and inspiring me.

My sincere thanks to **H.G. Shyamanand Prabhu, H.G.Govind Prabhu, H.G.Radhagopinath Prabhu, H.G.Gaurang Prabhu, H.G.Gaurgopal Prabhu** and others from **ISKCON Chowpatty** for their great insights and sharing their spiritual realization.

I heartfully thank **Dr.Abhiram Kasbe**, **Dr. Santosh Choudhari**, **Dr. Hari Doss, Prof. Jaiprakash**, ICFAI, National College, **Mr. Vinod Saxena, Dr.Santosh Kumar**, IHMR, **Prof. Sheenu Jhawar** for their valuable guidance and inputs.

My special thanks and gratitude to **Mr.S.G.P.Char**, (unfortunately left this world on 24th Aug, 2009) who guided and inspired me throughout the project. His confinement to the wheel chair but unending enthusiasm and sacrifice brought me on tracks to complete the project and I dedicate this in memory of Mr.S.G.P.Char & my departed father. Special thanks to **Mrs.Veena Char** and **Loknath Char** for their inputs.

I would be failing in my duty if I do not thank my parents, my in laws, **Mr.G.S.Mani, Shri Murali Bhatt**, **Ranganatha Swamy Temple, Srirangam, friends, well wishers**, **Shri Sampath Chari and family**, for their constant encouragement, prayers and help.

My heartfelt thanks to my wife **Padma**, M.Sc, B.Ed, PGDCA and to my two sweet daughters **Janani and Ranjani** for their tolerance and fullest cooperation all throughout the project.

I am also grateful to the Share Your Care team of **Mr. Rajeev Srivastava, Mr. Yogesh Chadha, Mr. Suresh Chari, Mr. Sameer Brhamandkar** and **Mr. Amol Kulkarni** for their help and cooperation.

I also thank **Dr. Balasumbramanian**, Lecturer, Government Arts College, Thiruverumbur, and **Mr. Anand**, SKYSOFT, Tiruchirappalli for their unstinted cooperation.

I thank all my god brothers and god sisters, who prayed for me at all times. Last but not the least I offer my prayers to the all Merciful Lord for the blessings and grace for the successful completion of this thesis work.

K. Venkataramanan

CONTENTS

LIST OF TABLES

ABBREVIATIONS

BG	Bhagavad Gita
SB	Srimad Bhavadam
NOI	Nectar of Instruction
NOD	Nectar of Devotion
SQ	Spiritual Quotient
EQ	Emotional Quotient
EI	Emotional Intelligence
SBG	Selection By Goals
MBS	Management By Spirituality
CSR	Corporate Social Responsibility
SSS	Spiritual Support System
DSS	Decision Support System
MBO	Management By Objectives
HBR	Harvard Business Review
MBE	Management By Exception
KURAL	Thirukkural
SiS	Scriptures Induced Spirituality
GE	General Electric Company
Satyam	Satyam Computers Ltd
CEO	Chief Executive Officer

CHAPTER –I
INTRODUCTION

1.1. INTRODUCTION

"Efficiency means, "doing things right" and

Effectiveness means, "doing the right things"

Peter F.drucker

Behind every successful organization, there are successful men managing the organizations. The secret of success depends on how well the managers execute their assignment with perfection, keeping broad mind set and well set values. The real measure of success of an activity is not only by its end result, but also by the strong value systems and the methods adopted to achieve success. Just as managers function in an organization, similarly the organizations function in the society at large. The performance of such organizations as a group is a key factor in the performance of a society or nation and consequently the group of nations.
For the working definition, one may consider managers as organizational planners, organizers, leaders, executives and controllers.

Peter F. Drucker argues that a manager's performance can be measured in terms of efficiency and effectiveness. Efficiency is the ability to get things done correctly and is an "input-output" concept. An efficient

manager is one who achieves output or results, that measure up to the inputs viz. men, materials, machines and time. It is a relative term. Managers who are able to minimize the cost of the resources are said to attain their goals more efficiently. Effectiveness, on the other hand, depends on the ability to choose appropriate objectives and processes. An effective manager is one who selects the right things/processes to get things done.

A study by management consultants Thomas J peter AND Robert H Waterman examine the qualities of 43 "excellently managed" US companies, including IBM, Eastman Kodak, 3M, BOEING, P&G, McDonalds. Not only these firms consistently were profitable over a period of 20 years but also were unusually successful in responding to customer needs, providing a challenging and rewarding working environment for their employees, and being good corporate citizens by meeting their social and environmental obligations effectively. However the challenges of the current day management are different and deep rooted. The trend is vastly changing.

1.2. THE CHALLENGES OF CURRENT DAY MANAGEMENT

With treasuries full, but with empty hearts, several corporations world over face the most compelling challenge in the history of the

management and are seeking solutions to find and nourish their souls some how or other. Downsizing, restructuring, re-engineering, cost cutting and de-layering have stripped corporations of whatever soul they had. The qualities of life in many organizations are deteriorating. Most People believe that their work has no meaning. Cynicism reigns. Neither People nor organizations want to live and work or to be managed in this way, since this affects their productivity and optimal utilization of the resources. The quality of life and healthy competitiveness in most organizations have deteriorated and become dysfunctional. People work for longer hours and still remain in great anxiety. Work-life balance has become a joke .

1.3. IMPORTANCE OF PEOPLE IN MANAGEMENT

Management consists of people and ultimately people are those who execute and perform the process of management. Hence the success of management depends upon the people and their character, abilities, values, skills etc. The success of management can be termed as success of people in it.

Managers play different roles.

- Managers work with and through people.
- Managers are responsible and accountable.
- Managers balance competing goals and set priorities.
- Managers think analytically and conceptually and are diplomats.
- Managers are people who ultimately make decisions for themselves and others

Robert .L. katz, an educator and business executive identified three basic types of skills- **technical, human and conceptual-** which he said are needed for all managers. Henry Mintzberg offers a view of the job of managing that throws some new light on how managers spend their time and perform their work. He made an extensive survey of existing research on this subject and integrated these findings with the results of his own studies. He concluded that the managers have three roles to play- interpersonal, informational and decision making roles. However, he also missed out the basic role of internalizing which is the very first step for any manager.

From the above stated facts one understand that the first and foremost aspect of management begins with self management. This was

also observed by John B Minor “prospective managers will have to look inside themselves to discover whether they have the personal qualities and abilities required of effective managers.

1.4. DEFINITION AND SIGNIFICANCE OF KEY TERMS

Spirituality is not just meditation or yoga. Indeed it is the art of balancing and internalizing oneself for achieving higher goals . As rightly said by Prof. S.K. Chakraborty, IIM, Culcutta. that industry is boldly mining the depths of Indian Wisdom, the Vedas, Upanishads, Puranas, looking for a framework springing from Indian roots and thoughts. It is time we rediscovered our own ethos and cultural context if we are to give meaningful and relevant management skills to the youth of the nation. Certainly spirituality in the workplace is a way of increasing the productivity, performance and effectiveness of people, whose relevance is being realized more and more.

1.4.1. SCRIPTURES

Scriptures are also known as Religious texts. Various religious traditions consider them to be sacred, and of central importance to manage the people. Irrespective of one’s belief system, the scriptural injunctions are aimed at developing people as full fledged human beings who are capable of managing themselves and managing others. However, due to

the restrictions in following the scriptures, the natural tendency of human being is forced to accept whatever is favorable and easy and reject the rest. Therefore, over a period of time, reference to scriptures was conveniently sidelined. For the purpose of this study the scriptures mean Bhagavad Gita, Srimad Bhagavatam, Bible, Koran, Manu Samhita and etc. The scriptures talk of various management principles and give examples of how to manage. They are ready reckoners for managers.

1.4.2. SPIRITUALITY

According to Oxford Advanced learner's Dictionary of Current English, spirituality is defined as the state of quality of being concerned with spiritual matters. Some associate it with God, while some others consider it as a state of mental peace and happiness. Whatever the interpretations, spirituality, is a clear process to develop the sense of morality and ethics within oneself which helps the individual to sharpen the intellectual capacities, manage oneself, organizations and societies at large, while remaining stable and just in dealing with people. Peter Pruzan, Department of Management, Copenhagen Business School feels that Spirituality focuses on basic, deep – rooted human values and a relationship with a universal source, power or dignity. Spirituality goes beyond religious faith and individual belief systems. Spirituality brings one

to the level of ultimate realization that everything in this world happens by the sanction of the Lord and everyone is dependant on Him for the outcome of our efforts and endeavors. Other spiritual proponents point out that that spirituality is a two-stroke process. The upward stroke relates to inner growth and the downward stroke relates towards manifesting improvements in the world/reality around us as a result of the inward change. In short, reviving the lost relationship with the Lord and other living entities and understanding the real nature to serve others, is the goal of spirituality.

In the Bible (Romans 12:1-2) the three characteristics of the spiritual people are stated:

(1) Who lives life as a living sacrifice, not self-centeredly

(2) Who lives a holy life of high moral values.

(3) Who looks to live in such a way as to please God.

1.4.3. SCRIPTURES INDUCED SPIRITUALITY (SiS)

Spiritual content can be searched from many sources. One very common connection and descriptions of spiritual phenomenon are found in various scriptures. Both spirituality and religion are not exactly synonymous but have lot of overlapping zones. However scriptures are quite rich in such contents. These readings or hearings provide solace to people especially when their minds are experiencing difficulties or critical situations.

Erich Heller states that man is the vessel of the Spirit. Spirit is the voyager who, passing through the land of man, binds the human soul to follow it to the spirit's purely spiritual destination. Spirituality deals with spirit. Mind-body relationship is quite intriguing. Relation between mind and matter is complex. When spirit rises matter falls.

1.4.4. MANAGEMENT AND MANAGEMENT BY SPIRITUALITY (MBS)

Management is primarily managing people. Man managing men is the reality of (man)age(men)t. God is also at work in people, constantly striving towards their integral development. This is personal humanism. Management By Spirituality (MBS) is essentially a matter of cooperating with this invisible Ally in empowering and managing one self and people.

Certain specific dimensions of man-management such as believing in people, being open to people and their ideas, acknowledging them in private and public, serving and loving them etc can draw inspiration from this spiritual vision of business. People would then be considered not as objects to be used but as persons to be related to. The very idea of Servant Leadership is strongly grounded in the notion of a faith-inspired stewardship of management. Thus application of scriptures and spiritual principles in management can be termed as Management By Spirituality (MBS). In this research an attempt is made to integrate spirituality and management. It is to experience God as a person who permeates in the world and in human beings and to relate to Him through faith and love. In that process one brings in new meanings to the world of management, empowers oneself and others and makes the workplace and the world a better place to live in. Thus the paradigm is not merely a vision but also a way of life.

This relationship with God brings an added dimension to the mission of individuals and corporate houses. The manager becomes a co-creator with God at work, in the world, making a valuable contribution to the emancipation of mankind and the betterment of the world. The manager thus sees his work in a new perspective. He understands that his vision is

not to be limited to the narrow domain of his business world. He ought to view himself as a player in a much broader theatre.

Management has got dehumanized while engaged in the cut throat competition of the market place. If a manager recognizes God at work in people, one will not be content with the theories of X and Y for managing people; One will recognize and respect the divinity in others and adopt better strategies of empowerment, win-win strategies for negotiations and collaborative strategies for conflict resolution.

University of California trained Harold Quinton and distinguished Professor of Business Policy at the Marshall School of Business, University of Southern California Professor Ian I. Mitrott in their study after extensive interaction with over 200 leaders of organizations., "A Spiritual Audit of Corporate America" found that spirituality is one of the most important determinants of organizational performance. Spiritually better involved people achieve better results. In fact spirituality may well be the ultimate competitive advantage.

Based on their research they have presented five models existing in America today. It will be interesting to note that out of these ,only one model has anything to do with religion and others focus on values,

meaning and the potentiality of human beings and community. Spirituality has proved time and again that by implanting the concept of spirituality at the work place tremendous successes can be achieved. It is nothing but a process of acknowledging that people come to work with more than their bodies and minds; they also bring individual talents and unique spirits.

Now a days spirituality in management has emerged as a key issue and remains key topic for discussion at seminars or conferences. A number of factors have brought the spirituality to the centre stage of discussions. A few of them are:

- Corporate downsizing and retrenchment
- Luxurious lifestyles
- Balancing the personal and professional life
- Materialistic Business approach
- Role conflicts

Judith M Bardwick mentions in an article "The psychological recession" that to manage with the psychological recession means recession in employees motivation, confidence and contentment which is more deeper than the exact financial recession and economic recession in present world. Psychological recession is increasing with multiplying

effect due to concern, fear, confusion and repeated brooding of news of past business failures. Once the thinking pattern changes the manner and lifestyle is also getting changed, affecting the ultimate productivity, profitability and creativity of organizations.

1.5. RELEVANCE AND APPLICATIONS OF SPIRITUALITY TO SCIENTIFIC MANAGEMENT

1.5.1.MANAGEMENT YESTERYEARS

Management was once conceived like engineering, analytical, rational and mechanical function whose sole aim of assembly line efficiency. In the early world of management, workers were seen as pawns or parts in a machine, not as people. The manager was a machine operator and the organization, the machine.

People Management in one form or another has been around for a long time.

- Around 1100 BC, the Chinese practiced four management functions – planning, organizing and staffing, leading, and controlling.
- Between 350 and 400 BC, the Greeks recognized management as a separate art and advocated a scientific approach to work.

- The Romans decentralized the management of their vast empire both before and after the birth of Christ.
- During medieval times, the Venetians standardized production through the use of an assembly line, building warehouses and using an inventory system
- Since the late 19th century a number of ideas about the management and motivation of staff have developed which led to Scientific Management.

1.5.2. SCIENTIFIC MANAGEMENT

Scientific Management is a term coined in 1910 to describe the system of industrial management created and promoted by Frederick W. Taylor (1856– 1915) and his followers.

Scientific Management is scientific approach to business management and constitutes:

- Process improvement, “Scientific” study of work and standardization, Careful study of tasks and jobs, Importance of compensation for performance, Division of labour– managers and workers, Use of incentives ,Importance of selection and training, Increased productivity and efficiency

The major Limitations of Scientific Management are:

- Social “needs” of workers overlooked, Loss of self control alienated workers and Group dynamics were ignored

The approaches of scientific management by various authorities include the following

- ❖ Universal Management Process Approach by Henri Fayol
- ❖ The operational approach by Frederick W.Taylor, Frank and Lillian Gilbreth, Henry L. Gantt
- ❖ The behavioral approach by Hawthorne studies, Elton Mayo,
- ❖ Mary Parker Follett, Douglas McGregor, Organizational behavior
- ❖ The contingency approach by Fred Luthans,
- ❖ The attributes of excellence approach by Thomas J. Peters, Robert H Waterman Jr.,

The Moslow’s theory of hierarchy of human needs and theory and Y have revolutionized the field of management

1.5.3. MANAGEMENT TODAY

Human capital may well be the most critical source for businesses today, but it is also the most difficult to retain. This is because human

capital comprises people; individuals who contribute differently and who also act and react to motivation differently. Human capital is an intangible asset, in the same way as brand value; Human capital is a new and evolving science.In the human capital, we need both management and leadership. Both have an equal concern for task and people. They simply have a different purpose. Leaders promote new directions; management implements them.

Modern Day Challenges include increasing work load. Many organizations are experiencing relatively high employee turnover, but managers are saying they do not have the time to investigate the reasons. These warning signs may require investigation, particularly remembering the old adage that symptoms may mask the real problem.

The other challenges include Health and Wellness , work-life balance, high stress levels etc. Not surprisingly, Taylorism had its critics, many of whom focused on the tendency among those involved in the scientific management movement to ignore human factors such as personality, motivation, and job satisfaction and to regard labor as simply another machine within the factory

Thus, an alternative thinking has been developed in this present study -'Management By Spirituality (MBS) drawn from scriptures which seems to be the solution between scientific management and the problems of current day management. The present study is intended to provoke the managers to think what the missing link is and to study and analyze why the managers are struggling with the basics of managing oneself.

To sum up, application of spirituality to scientific management address the following :

a. How spiritual qualities make them best fitted for allotted work.

b. Under what spiritual atmosphere one can secure the greatest and most satisfactory output of work from every employee;

c. How can the managers produce complete transformation of heart which are desired in the interest of business and the individuals.

1.6. STATEMENT OF THE PROBLEM

Technology and developments in technology are the prime movers which define both the direction and pace of change and growth in India and the entire world. As such, enhancing managerial effectiveness has become an important agenda as the changing market scenario is

compelling the organization to undertake restructuring. It needs to be dynamic to match changing market needs.

As stated earlier, the organizations all over are struggling. It is true that Soul sick and spiritually impoverished corporations face a millennium, full of challenges. It imposes new demands to create organizations that respond to the physical, emotional, intellectual and spiritual needs of its employees, suppliers, customers and all the related associates. Organizations world over are finding it difficult to cope up with management issues.

Peter F. Drucker in his work "**Management Challenges for the 21st Century** states that more and more people in the work force- and most knowledge workers- will have to manage themselves. They will have to place themselves where they can make the greatest contribution; they will have to learn to develop themselves.

One can manage others only when one can manage oneself. Indian scriptures and management concepts teach how to manage oneself first, before managing others

Here the best of the management concepts come out: "**Management by Sacrifice**" which has been practiced through out in the Vedic system and it fits in for all ages and times.

Modern management advocates several principles that are being adopted by various institutions in the world- for example the present day management Gurus advocate the style of "servant leadership". This kind of leadership style may be new to the modern management. However, the same was advocated and practiced by Gandhiji to fight against the British. Now a days Gandhigiri is often used to fight redtapism, corruption etc…So also during Kurukshetra war, Lord Krishna, the Supreme Lord Himself played the role of "Servant Leader" while acting as the charioteer of Arjuna (BG 3.21)

"yad yad ācarati sresthas tat tad evetaro janah sa yat pramānam kurute lokas tad anuvartate"

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues". Thus the leaders should teach the common man by practical behavior. The king or executive head of the state, father, and school teacher are all considered to be natural leaders of all people in general. The same applies to corporate leaders or managers, for exemplary behavior. Absence to above has caused

major corporate shocks. Recent ones being ENRON, WorldCom, Arthur Anderson, AIG, Satyam debacle etc which jolted the corporate world and made the Management Gurus think of a holistic approach to management. While, India is looking for foreign solutions for every thing, quietly the Western world is deeply searching the Vedic Wisdom to find solutions for the managerial issues.

Harvard trained Tom Chappell sees two reasons for the move towards increased corporate spirituality. One is employees' need for meaning. The other is that the corporate leadership is looking for new ways to motivate employees and create innovative solutions Chappell says.

The study titled 'Management By Spirituality (MBS) – An integrated approach to Management' originated from the premises listed below:

- People are most certainly now seeking more meaning from their work and from their lives. Hence, there is a greater need for organizations to provide that.
- With the advent of technology, value systems have taken a back seat and organizations are facing newer challenges.

- Customers, informed by the increasing transparency and availability of information, are demanding that organizations behave more responsibly and sensitively.
- Increasing numbers of people are fed up with the traditionally selfish character of corporations and organizations and the way they are conducted.
- Now, very many people - staff, customers, everyone - demand and expect external change and internal transformation, as a long term strategy for growth.
- Leaders need to care properly for people and the future of the planet, not just make a profit and to extract personal gain.
- It is now more than ever necessary for corporations to make room for and apply spirituality at work place- to care for people and the world - alongside the need to make a profit. Spirituality at work place is already relevant and applicable concepts in business and work, however lacks frame work and standardization.

Thus in the present study an attempt has been made to develop and interpret spiritual principles and actions for organization based on

scripture. One can create a workable practical methodology and give a frame work to bring spirituality into work, team, department or a whole organization. The study also portrays how spirituality enables people to connect with each other and with the things that truly matter in the world and their lives. This gives people meaning , purpose and relevance, which is the heart of true motivation.

1.7. OBJECTIVES OF THE RESEARCH

The main objectives of the study are as follows

1. To study and analyze various management thoughts in the Indian Scriptures like the Bhagavad Gita, the Srimad Bhagavatam, the Tirukural etc
2. To elicit the opinion of spiritual leaders and Corporate Executives about Management By Spirituality
3. To examine the need of spirituality in the management of organizations
4. To identify and establish the missing link of spirituality in the management
5. To make findings, suggestions and give a holistic approach to the management

1.8. METHODS USED

The researcher collected the data for research by using Survey Questionnaire and later analyzed it to achieve the objectives of the research in correlation to the objectives. The past research papers, articles and books have also been referred to substantiate the objectives of the research.

1.9. LIMITATIONS OF THE STUDY

The study is broader in nature. Considering the wide options and the large volume of data and the population, the researcher has limited the sample size to 200 based on its practicality and time limitations. The sample has been mainly drawn from Indians living in India and Indian community living overseas to make the results of the survey fairly representative. The primary data is collected through scheduled analysis, interpretation and analysis of data have limitations with regard to larger application, accuracy and reliability.

There are innumerable scriptures in the world and more so in India because of its Vedic wisdom. For the purpose of the study, the researcher has limited himself to specific focus on Tirukural which is called the Tamil Veda and other prominent scriptures – the Bhagavad Gita, Srimad Bhagavadam, Mahabharata, Ramayana and Bhakti Rasamrita Sindu. This also has limitations due to the sheer volume of inputs available in these

scriptures. The cultural differences in various countries may require the application of Management by Spirituality in modified form based on the time, place and circumstances.

1.10 CHAPTERISATION

The present study - Management By Spirituality (MBS) – An integrated approach to Management has been divided into eight chapters.

Chapter I introduces the subject matter and deals the significance of Scriptures and Spirituality and the relevance/application of such principles to the scientific management. The statement of the problem, objectives of the study, methodology limitations of the study and chapterisation are included to give a stage setting for the study .

Chapter II presents the review of literature used by the researcher in the study. The review of literature includes various studies relating to management thoughts in the Tirukural, the Bhagavad Gita and the other scriptures. It enlists the observations and the focus areas.

Chapter III deals with the sample design, methods of data collection, period of the study, methods and tools used for analysis .The brief profile of the respondents and the characteristics of the sample data is done to enable the researcher to properly analyze the sample data.

Chapter IV, analyses the concept of ten commandments from the Tirukural and the related management applications from it in terms of management principles which lead to key findings.

Chapter V, analyses the management concepts from the Bagavad Gita , the Srimad Bhagavadam and the other Vedic scriptures with the related analysis in terms of management principles which lead to key findings.

Chapter VI, analyses by enlisting the management thoughts from the Ramayan, the Mahabharat and the related analysis from those scriptures in terms of management principles which lead to key findings. This chapter also analyses the management principles of Henry Fayol vis-à-vis the Spiritual Support System (SSS) .

Chapter VII analyses the primary date in relation to the objectives to validate the Research. It also portrays the modern management's dilemma with respect to occupation, ethics, value bankruptcy and how spirituality can fit in the work place.

Chapter VIII summarizes the findings and the implications of the concept of Management By Spirituality (MBS) and how it could be introduced in organizations. It also delineates the conclusion and suggestions.

CHAPTER II
REVIEW OF LITERATURE

2.1. REVIEW OF LITERATURE

In this section, an attempt has been made to review some of the relevant studies, previous research paper relating to the various aspects of management, thoughts on spirituality and its application to work place. Review of literature is basically carried out to give a brief account of what has been published on a topic by accredited scholars and researchers. Collection of the literature relating to the study has helped the investigator to probe into the facts more objectively. This has also facilitated the research scholar to have a comprehensive knowledge of the concepts used in the earlier studies and if necessary adopt, modify and formulate an improved conceptual framework for use in the current study. For better exposition, the review has been classified under the following headings.

1. Studies relating to Modern Management Thoughts
2. Studies relating to Spirituality and Management
3. Studies relating to Spirituality at Work place
4. Studies relating to Management Thoughts from Tirukural, Bagavad Gita and other scriptures
5. Related Researches

Through several literatures, magazines, journals, books and publications have been gathered for this purpose, however, due to time, financial, and other constraints, the review is limited to only a few. Hence it has its own limitations.

2.2. STUDIES RELATING TO MODERN MANAGEMENT THOUGHTS

There have been many studies in connection with Management and its different aspects. However, for the purpose of this study, the researcher has remained focused to Management thoughts as discussed by various authorities in relation to internalization or value systems leading to the objectives of the study.

Management has been defined as "the art of getting things done through people". This definition by Mary Parker Follett, calls attention to the fact, that managers achieve organizational goals by arranging the resources with the help of people. Management is the process of planning, organizing, leading and controlling the efforts of all organizational members, using the resources to achieve the desired goals. A process is a systematic way of doing things. Management is defined as a process

since, all managers, regardless of their aptitudes, skills etc engage in certain interrelated activities in order to achieve the organizational goals. For the process to be effective, the managers use certain concepts, techniques and set behaviors.

One interesting way of describing how the management concepts of proper managerial behavior have evolved over time, has been nicely brought out by Robert and Ed Gray[1]. They identified three phases:

- Phase 1, Profit maximizing management, derives from Adam Smith's Wealth of Nations. He believed that entrepreneurs should be allowed to pursue their own self interest for the benefit of all.
- Phase 2, Trusteeship management, began with the diffusion of the corporate ownership as thousands of stockholders shared ownership in a single enterprise. This concept gained popularity after the great depression in 1930s.
- Phase 3, Quality-of-life Management , came upon in 1960s, with the concept " what is good for the society is good for the company" and aimed at understanding and partnering with the government.

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[1] Robert Hay and Ed Gray "Social responsibilities of Business Managers" Academy of Management Journal 18, no.1 (March 1974) 135:143.

However, in the current phase in 1990s, Niehoff, Enz and Grover, strongly suggested that the over all management culture and management style, driven by top management actions, are strongly related to the degree of employee commitment and these effects vary for different organizational settings and spirituality.

2.2.1.. EXCELLENCE IN MANAGEMENT

In a study by management consultants Thomas J. Peterrs and Robert H. Waterman[2] examined the qualities of 43 "excellently managed " U.S. companies, including IBM, Eastman Kodak, 3M, Boeing, Bechtel, Procter & Camble, and McDonald's. Not only these firms were consistently profitable over a 20-year period but also were unusually successful in responding to customer needs, providing a challenging and rewarding working environment for their employees, and being good corporate citizens by meeting their social and environmental obligations effectively, besides being brilliant on the basics. From their research Peters and Waterman derived eight attributes that characterize the management style of these excellent companies. The attributes emphasize the critical role played by management at all levels, especially at the top, in creating the values and practices that encourage excellence.

[2] Thomas J. Peters and Robert H. Waterman, "Eight Basic Principles" from in search of excellence: Lessons from America's Best-Run Companies of Harper & Row, publishers.

In stressing the importance of organizational culture, Peters and Waterman cite such strongly held managerial values as IBM's "respect for the individual" and Frito-Lay's commitment to a "99.5 percent" level of satisfactory service as keys to each company success.

Edger H.Schein[3] compared the key qualities of professionals with those of managers. In particular, he noted three characteristics.

1. Professionals base their decisions on general management and human principles
2. Professionals achieve their professional status through performance and not through favoritism or other factors.
3. Finally, professionals must be governed by strict code of ethics

However, Borje .O Saxburg suggested the fourth characteristic – dedication, commitment and strong value systems[4]. From the above statement it is positively concluded that for many decades, the management authorities and thinkers, considered value systems based on spiritual values to be of the essence in management. John B .Miner[5] observed that prospective managers will have to look inside themselves to

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[3] Edgar H. Schein " Organizational Socialization and Profession of Management", Industrial Management Review No.9, 1968:1-6.
[4] Borje. O. Saxburg in response to Edgar IMR, 1968.
[5] John B. Miner " The Real Crunch in Managerial manpower" Harvard Business Review, No. 51, 1973 (146-151).

discover whether they have personal qualities and abilities required of effective managers. Henry Mintzburg[6] offers a view of the job of managing- the practical side of management- that throws some new light on how the managers spend their time and perform their work..

Mahoney, Jerdee and Carroll[7] conducted a study of more than 400 managers, managerial roles and behaviors. Lower and middle level managers replied that supervising was their dominant activity, while top level managers claimed to spend more time in planning and internalizing.

The art of management requires the skill of managing people. They are responsible and accountable; they must balance competing goals and set priorities; they must be able to think deeply, analytically and conceptually; they are mediators, diplomats, politicians, symbols and decision makers. Above all, managers must be alert to the needs of people, inner call and be ready to change roles as the occasion arises[8].

John P.Brozovich[9] wrote that the introduction of a value culture into Appleton Medical Centre, during 1980-1984 was based on a review of the

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[6] Henry Mintzburg " The Manager's Job: Folklore and Fact: Harvard Business Review 53, 1975:49-61.
[7] Mahoney, Jerdee and Carroll, "The Job(s) of Management", Industrial Relations 4, 1965:97-110.
[8] Stepehn Carroll and J. Gillen, "The Classical Management Function: Are they really outdated? AAM, 1984.
[9] John P. Brozovich, CEO and President of Operations, Bon Secours Health System, in the article " Managing Change through Values", Columbia, Maryland, USA.

Disney organization. All 34000 employees were consistently positive and friendly. They discovered two basic answers. The Disney organization possessed clear values and guidelines, and its selected employees who met expectations and fulfilled organizational values. Value generation is a consensual process in which members decide as a group the values they will choose on which to build the organization's future. Vales are then translated into goals. Goals are translated into programs. Programs are coordinated with customers and staff concerns. Finally evaluation takes place, providing feed back for another annual cycle of the process.

2.3. STUDIES RELATING TO SPIRITUALITY AND MANAGEMENT

In the recent past many researchers have shown keen interest in spirituality and management applications.

Manish Singhal[10] of IIM Calcutta said that of late there has been a surge of interest in the field of Spirituality in management. Many contend that it is but a formalization of what till now were isolated, personal experiences that had helped the employees remain "centred" even earlier.

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[10] Manish Singhal, Behavioural Sciences Dept. at IIM, Calcutta, IIMC Management Zine November 22, 2005.

And today it is but natural fallout of the increasing de-personalization of the work-place.

Further well-established academicians have begun to stake their reputation on a field that seems too exciting to be left to itself. Harold Quinton and Professor Ian I. Mitroff[11] in their extensive research with over 200 leaders of organizations found that spirituality is one of the most important determinants of organizational performance. People who are more spiritually involved achieve better results. In fact, spirituality may well be the ultimate competitive advantage. There are countless training programmes, both in India and abroad, within the corporate sector that aim at revitalizing the corporation in a spiritual fashion".

The American Academy of Management goes on to affirm that there is growing evidence of spiritual and religious elements in the world of Business which indicates a real need for an interest-group in the Academy on the subject. It even goes as far as to state that the world of business, both domestically and internationally, is waking up to a new dimension of management. This to many has been the ultimate seal of approval from an

[11] Harold Quinton, University of California and Distinguished Professor of Business Policy at the Marshall School of Business, University of Southern California Professor Ian I. Mitroff in a study entitled 'A Spiritual Audit of Corporate America.

institution that defines the fields of research and scholarship in the America management circles[12].

One does not have to search for long to find the instances multiplying of this new surge of in interest in Management and Spirituality. Of considerable interest to the cynics would be the fact that the last bastion of the hardheaded rational tribe - the economists - too have 'fallen' for it: In the World Economic Forum at Davos ,where 2000 power brokers gathered discussed in a confab on "Spiritual anchors for the new millennium" and "The future of meditation in a networked economy"[13.]

Harvard trained Tom Chappell[14] sees two reasons for the move toward increased corporate spirituality. One is employees' need for meaning. The other reason is old-fashioned bottom line. The corporate leadership is looking for new ways to motivate employees and create innovative solutions.

In 2006, SN Biswas and Urmi Nanda[15], the authors, in a study, have investigated the relationship between spirituality and religiosity and the dimensions of intrinsic work motivation (e.g. competence, autonomy,

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[12] American Academy of Management, Interest Group on Management and Spirituality.
[13] The World Economic Forum at Davos, 2001 on, Spiritual Anchors for the New Millennium".
[14] Tom Chappell, Spiritually in Management an Oxymoron IIMC Management ZINE, 2001.
[15] Anand SN Biswas and Urmi Nanda Biswas, Institute of Rural Management, Spirituality, Religiosity and Motivation: Exploring the Relationship, June 2006.

learning goal orientation, and performance goal orientation) among managers. The results suggested that spirituality is a good predictor of dimensions of intrinsic motivation and goal orientation rather than age, salary levels or religiosity. The implications of the findings on managers and organizations are discussed at length.

Dr Lakshmi[16] in her study states that Spirituality is the essence and religion is form. Spirituality is the source of an unlimited number of forms of human experience may take, like meditation, prayer and treating others with respect, dignity and as equals. The Managers in an organization are more concerned about their workers and subordinates and the impact of spirituality on their working habits.

Prof. Dileep Kumar[17] of Symbiosis , Pune concludes thus. "When the organization succeeds, the founders entire personality becomes embedded in the culture of the organization. The culture at Hyundai is a reflection of its founder Chung Ju Yung. Other contemporary examples include Bill Gates at Microsoft, Akio Morita at Sony, David Packard at Hewlett-Packard, Herb Kelleher at Southwest Airlines, Fred Smith at Federal Express, Mary Kay at Mary Kay Cosmetics, and Richard Branson

[16] Dr. G. Kalshmi, Sr. Faculty Member, ICFAI National College, Mysore, Manage Stress with Spirituality and Enjoy Work Life.

[17] Prof. Dileep Kumar M., Symbiosis Pune, Value Based Leadership.

at the Virgin Group. Literature related to leadership is providing strong support to effective leadership in organisation. A leadership style of empowerment and democratic style of management helped many organisations to rise up to competence and performance excellence. However, the leadership gains higher values based on the Spiritual depth and understanding.

2. 4. STUDIES RELATING TO SPIRITUALITY AT WORK PLACE

The nature and meaning of work are undergoing a profound evolution, one as profound as the shift from the agricultural to the industrial age. The remarkable explosion of scholarship in the field of management, business, organizations and work provides the opportunity for more specialized interest areas. One area whose time has come is that of Spirituality and Religion - their role in shaping organizations: structures, decision making, management style, mission and strategy, organizational culture, human resource management, finance and accounting, marketing and sales... - in short: all aspects of organizing and managing resources and people. At the same there is a rising interest in Spirituality and in religion, are making their way into the corporate boardroom in a variety of manifestations .Some argue that the age of the 'moral organization' has come, and not too soon either, in the wake of the Enron and Worldcom

scandals. However, a balanced and structured framework is lacking as on date.

And yet from another end, religious-inspired organizations play a decisive role in our societies, running the spectrum from Mother Theresa's mission of hope and peace, to Bin Laden's 'mission' of destruction[18].

The Association for Spirit[19] at Work is a non-profit association of people and organizations who are interested in the study and practice of spirituality in the workplace. The mission of this organization, based at USA is to provide community, education for those who are integrating their work and their spirituality and for those information and who are called to support societal transformation through organizational development and change.

Whitney Roberson[20] leads and sets up "Spirituality At Work" ongoing discussion groups in San Francisco and Silicon Valley for both public groups and in-house company groups. The end results have been encouraging both for individual and organizations. This has proved to have been successful in achieving individual and corporate goals.

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[18] Journal of Management, Spirituality & Religion 2002.
[19] The Association for Spirit at Work, Report from Regd Office, East Haven, CT 06513, 2006.
[20] Whitney Roberson, Individual Spirituality at Work, The Business Review, Cambridge, 2007.

At India, KCC[21], an organization of consultants, trainers and business professionals, who are committed to the idea and practice of spirit at work, which they claim to have brought overall organizational development.

No system of Management in the world today is as perfect as the Vedic System of Management because existing systems of management derive their policies and procedures from the theories of economy, production, and sales, but they are not fully in accord with all the Laws of Nature that manage the order and evolution of the universe. This is the reason why all the existing systems of management are prone to problems of instability and are unsatisfactory[22].

"After intelligence quotient (IQ) and emotional quotient (EQ), it is now the turn of the spiritual quotient (SQ). Western authors like Danah Zohar and Ian Mitchell are increasingly considering spiritual intelligence as the most important attribute of a human being and the foundation for both IQ and EQ. Corporates are also increasingly falling on spiritual awakening programmes, retreats, ethic camps, soul searching camps and transcendental meditation workshops for the spiritual development of their employees. The renewed interest in spiritual training can be traced to the

[21] The Kripalu Consultants Collective (KCC) Report, New Delhi, 2002.
[22] Inputs from Maharishi Centre for Educational Excellence, USA.

rigors and complexities of the modern, competitive working environment, which breed stress, tension and complexes among employees"[23].

Chuck Ripka[24] is a moneylender / a mortgage banker and his institution, the Riverview Community Bank in Otsego, Minn 30, is a way station for Christ. When he's not approving mortgages, or rather especially when he is, Ripka lays his hands on customers and colleagues, bows his head and pray to the Lord, for their well being. The bank is F.D.I.C. approved. Current yield on a 30-year mortgage is 5.75 percent. The view out of Ripka's office window is of an Embers chain restaurant. Yet for all the modern normalcy, the sensibility that permeates the place comes straight out of the first century A.D., when Christianity was not a church bound institution but an ecstatic Jewish cult traveling humanity's byways.

N.R. Aravamudhan[25] states that back home, Companies like Godrej, Vardhaman group, Eeicher, Indian Oil Corporation, and Birla group have demonstrated their commitment to providing good corporate governance and making the society a better place to live in ality

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[23] A.D. Pradeep Kumar, After IQ and EQ it's now spiritual quotient, Indian Express, May 2000.
[24] New York Times Apiral 2004, "Faith at Work" USA.
[25] N.R. Aravamudhan Senior Faculty, Suverna International Institute of Management Studies, Ooty, Workplace Spirituality.

Two companies-Wipro and Infosy have demonstrated to the world at large that a good corporate governance practices can put the business on high pedestal. Both the companies have consistently taken a long, hard, but ethical route to achieve greatness. Mr. N. R. Narayanamurthy, poster boy of good corporate governance practices has emerged as a high priest of corporate India. Good corporate governance practices, coupled with ethics and demonstrable spiritual leadership have catapulted Infosys into a exclusive billion dollar group.

A study done by Mckinsey in Australia found the productivity perking up and employee turnover reduced, when the company incorporated spiritual tools in programmes conducted for the employees. A growing number of companies are aware of the inherent benefits of helping the employees open up their expression of spirit, the whole being, and complete life in the workplace[26]. How ever the report has not specified any frame work.

In India[27] Doctors are respected in the society because they are instrumental in alleviating the sufferings of people. When we talk of management with high SQ, it means everybody - doctors, nurses, ward

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[26] Mckinsey Report, 2000.
[27] High Spiritual Quotient Ideal for effective patient care, Ram Nath Prasad, Indian Express.

boys, receptionists, sweepers and all of them must have an appropriate level of SQ. This is the crux of the issue.

2.5. STUDIES RELATING TO MANAGEMENT THOUGHTS FROM THIRUKURAL, BHAGAVAD GITA AND OTHER SCRIPTURES

Infact, the study of ancient scriptures will be meaningless without reference to Bhagavad Gita and Tirukkural which is also called “Tamil Veda K Nagarajan opens his book with the remark that Thirukural is a book of wisdom .It is a hall mark of ancient Indian Civilization with a rich heritage, tradition and culture. It is a book that has stood the test of time for over 2000 years and still remains relevant as a guiding force for the mankind and managers. Indeed, no area of the human life has been untouched by this great work. Thus the present study examines the underlying managerial aspects of Tirukkural.

Venkatachalam[28] states that Valluvar’s aim must have been to produce a literary work that transcended the barriers of nation, religion and time and that was why it did not refer to any particular country, religion or period. Further more, that although the philosophy of Valluvar, may be

[28] M.S. Venkatachalam, “Socio-political Philosophy of Tiruvalluvar” VSP Publication, Tiruchirappalli.

considered by some as an utopian concept, it is not imaginative and fictions but one that is with in the reach of every nation and profession of the world. Thus it can be construed that Valluvars Kural deserves application by the management for increasing efficiency, effectiveness and overall growth.

While explaining the duty of administrators in his work, D.Rangaswamy[29] explains that the king or administrative head (managers), being the law giver and dispenser of justice as well, should not act according to his whims and fancies, either in enacting legislations or managing or administering justice. It only indicates that the managers should follow the scriptural injunctions for administering day to day activities and not act whimsically.

Murugarathinam[30] in his statement mentions the Valluvar's thoughts. Relationship and friendship are of prime importance in managing people. While explaining the process of choosing a friend Valluvar's thoughts have been brought out nicely . When making a friendship with a person, his temper should be studied first, then his descent. His defects should also be ascertained because no man could be free from defects. Lastly the company with whom he is moving to be verified because ones

[29] Dorai Rangaswamy, Tirukkural – Chinthanaikal, Paari Puthakap Pannai, 1985, Madras.
[30] Murugarathinam, Tirukural Aayvaga Veliyeedu, Vol. III, Madurai Kamaraj University, 1974.

character is molded by his company of friends. Only after ascertaining all these aspects, it should be decided whether or not to have friendship with that person. This brings out the aspect of recruitment nicely.

In management, one needs to consult his team or seniors. Velu[31] brings out the aspect of how to select the counsel. The first yardstick is that only men who lead a family life, having a number of relatives and dependants should be chosen because those without such worldly links would not be afraid of dishonor. Accordingly, only persons who are afraid of dishonor are best suited for the jobs of confidence"

K Nagarajan[32] clearly brings out the crux of the study in few lines . There is a general notion that the contemporary principles of Business Management have mostly evolved from western thoughts. In fact, there is a lot contributed by Ancient Indian scriptures in this field, which however, lay undisclosed to the benefit of students, researchers, practicing managers. He further adds that the entire work of Tiruvalluvar, is so revealing that it would benefit both practicing managers and students of management studies immensely.

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[31] Velu R. Thriukural-Kautilyam, Aram Pathippagam, Madurai, 1985.
[32] K. Nagarajan, Management Thought in Tirukkural, Amol Publications, New Delhi, 2002.

One would find in the words of Kural, a striking coincidence with the contemporary management thoughts and at times the wisdom of Valluvar, would stand high above the contemporary thinking with the mode of diction that is crisp and to the point.

Rev.G.U. Pope[33] in his introduction to translation writes that Tirukkural has crossed over the seas to capture the attention and engross minds and hearts of eminent thinkers to get it translated into English and other languages, so that its application to daily walk of life- social, human or management becomes easy.

While appreciating the inner wisdom of Bagavad Gita , Dr. Geddes MacGregor[34] writes that no work in all Indian literature is more quoted, because none is better loved, in the West, than the Bhagavad-gita. Translation of such a work demands not only knowledge of Sanskrit, but an inward sympathy with the theme and a verbal artistry. For the poem is a symphony in which God is seen in all things according to Bhativedanta Swami ."...If truth is what works, as Pierce[35] and the pragmatists insist, there must be a kind of truth in the Bhagavad-gita As It Is, since those who

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[33] Rev. G.U.Pope, Thirukural, Tamil-english Version, Kumaran Pathipagam, Chennai, (2005).
[34] Dr. Geddes MacGregor, Emeritus Distinguished Professor of Philosophy, California.
[35] Dr. Elwin . Powell, Professor of Sociology, State University of New York, Buffalo.

follow its teachings display a joyous serenity usually missing in the bleak and strident lives of contemporary people."

The purpose of Bhagavad-Gita is to deliver mankind from the nescience of material existence. Every one is in difficulty in so many ways, as Arjuna also was in difficulty in having to fight the Battle of Kurukñetra. Arjuna surrendered unto Sri Krishna, and consequently this Bhagavad-Gita was spoken. Not only Arjuna, but every one of us is full of anxieties because of this material existence.

In the paper "Corporate Social Responsibility: Lessons from Ancient Indian history" the Madhumita Chatterji[36] attempt to explore the philosophy of Corporate social responsibility (CSR), based on hermeneutics. The stakeholder concept has been highlighted in the ancient Indian scriptures written centuries ago, such as, the Ramayana, the Mahabharata, the Bhagavad-Gita and the Puranas. Secular literature like the Arthasastra of Kautilya is an encyclopedia on good governance. The kings of yesteryears, who considered themselves as trustees of their kingdom, can be compared to the top management in corporates of this era. Thus, the author aims at providing insights on CSR from ancient Indian teachings that find relevance and applicability even today.

[36] Madhumita Chatterji, Nilanjan Sengupta, Mousumi Bhattacharya IFIM Business School, Corporate Social Responsibility: Lessons from Ancient Indian History.

Krishna Mital[37], in his paper enlightens that for sustained business growth, organizations need be values driven. Management ethos is more influenced by prevailing beliefs and value system of a nation, which people of other countries may not always agree. As a case-in-point, in India a ‘visitor is God (atithi devo bhavo)’ or ‘service of others is supreme religion (seva parmo dharma). In management parlance, it could be interpreted as ‘customer should be viewed as God’ representative or ‘corporate social responsibility is supreme business ethics . He states at length that Indian culture has always upheld service of others as foremost social responsibility. The word ‘seva’ is the Hindi meaning of ‘service’. According to Gita philosophy, service rendered without any expectation is ‘nishkam seva’. Service of others is gateway to spirituality and divinity.

Out of so many human beings who are suffering, there are a few who are actually inquiring about their position, as to what they are, why they are put into this awkward position and so on. Unless one is awakened to this position of questioning his suffering, unless he realizes that he doesn't want suffering but rather wants to make a solution to all suffering, then one is not to be considered a perfect human being. Humanity begins

[37] Krishna Mital, IILM Institute for Higher Education, Management Ethos in Ramayana and Mahabharata.

when this sort of inquiry is awakened in one's mind. In the Brahma-sutra this inquiry is called brahma jijñāsā. Athāto brahma jijñāsā. Therefore those who begin to question why they are suffering or where they came from and where they shall go after death are proper students for understanding Bhagavad-Gita.

Managers are not an exception to this.

utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt

saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati

There are six principles favorable for spirituality (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to scriptures (5) abandoning the unwanted association and (6) following in the footsteps of the Spiritual authorities. These six principles undoubtedly assure the complete spiritual success[38].

2.6. RELATED RESEARCHES

In an interesting study conducted by **Center for Spiritual Development in Childhood and Adolescence,** Search Institute, USA[39] the growing interest of Spirituality in youth is nicely brought out. Out of 6500 youth from 17 countries, 9 out of 10 were keen to take up spirituality and

[38] A.C. Bhaktivendanta Swami Prabhupada, Nectar of Indstruction (Adapted).
[39] Center for Spiritual Development in Childhood and Adolescence, Search Institute, USA: Report “With their own voices”, November 2008.

suggest that a sizable proportion of the youth population is interested in and committed to spiritual development. Strong majorities see spiritual actions and commitments as part of their core identity. They rely on these commitments and experiences to give them hope in tough times. This is an interesting lead for the researcher on the basis that today's youth are tomorrow's managers/leaders.

The Rev. George Frank[40], director of pastoral care at Victory Memorial Hospital in Waukegan, Illinois, says that one cannot separate the physical from the emotional and spiritual. From 1991 to 1993, Dr. Elizabeth McSherry studied 700 coronary patients admitted to the Brockton/West Roxbury (Virginia) Center. The group studied received some of the most costly and complicated procedures available such as bypass operations, valve replacements and open heart surgery. Also included in the study were veterans undergoing care for heart attacks and chronic heart disease. One group of patients had daily visits by a chaplain. The other group of patients saw a chaplain an average of three minutes during their entire hospital stay. The study found that patients who had the most contact with the chaplains were released from the hospital an average of two days sooner than patients who did not receive regular visits. The

[40] Zig Ziglar, Cutting Health Care Costs.

savings, however, from letting a patient go home earlier amounted to as much as $4,000 a day. The group visited by chaplains also had fewer complications after surgery. Sounds like a logical way to cut our health care costs dramatically. That approach might even be a good idea for all phases of our lives.

Sr.Catherine[41], from Institute of Health Management Research (IHMR), Jaipur, supports the findings of the research. The researcher also took active part in conducting the study.

The objectives of the study were (a) To study the perception of the patients regarding spiritual care, (b) To know the opinion of the staff regarding spiritual care, (c) To identify the importance of spiritual care in hospitals The findings of the study strongly suggest that a relation exists between spiritual care and patient satisfaction and in their faster recovery. It was also seen that spiritual care to the staff in the hospital resulted in their higher level of commitment to the service.

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[41] Sr. Catherine Application of Spirituality in Healthcare 2007.

CHAPTER III

PROJECT METHODOLOGY, PROFILE AND CHARACTERISTICS OF THE SAMPLE DATA

3.1. COLLECTION OF DATA, SAMPLE DESIGN, METHODS AND TOOLS OF ANALYSIS

Attempts have been made in this chapter to discuss the sample design, methods of data collection, period of the study and the tools used for analysis .The brief profile of the respondents and the characteristics of the sample data are tabulated to enable the researcher to properly analyze the sample data. A total of 200 respondents were stratified into different groups based on the level of management, country of employment, etc. The researcher collected the data for research by using Survey Questionnaire and later analyzed it to achieve the objectives of the research in correlation to the objectives and hypothesis.

3.1.1. SAMPLE DESIGN

In order to select the 200 sample respondents from the various managerial positions, an attempt has been made to have a proper mix. 80% of the respondents were male and the rest 20% were female managers. An attempt has been made to cover the respondents from major religious faiths

to get unbiased opinion and a broader picture. To make the survey effective, the respondents (mostly Indians / NRIs) living overseas have been included in the survey.

The respondents have varied educational backgrounds like graduates, post-graduates, professionals, medical/ para-medical and others. They represent different levels of managerial positions-Junior, middle, Senior and Top management. To know the mindset of the managers in various industries like manufacturing, service, government, NGO etc the researcher has covered the respondents from varied sectors. The Research Scholar also met Businessmen, Industrialists and Spiritual leaders to solicit the inputs. Hence the survey acts as the clear representative of the population and to facilitate the objectives of the study.

TABLE NO: 3.1

SEX RATIO OF RESPONDENTS

Sex	No. of respondents	Percentage
Female	41	20.5%
Male	159	79.5%
Total	**200**	**100.0%**

Source: Primary data

TABLE NO: 3.2

RELIGIOUS BACKGROUND OF RESPONDENTS

Religion	No. of Respondents.	Percentage
Hindu	159	79.5%
Christian	17	8.5%
Muslim	9	4.5%
Sikhs	4	2.0%
Others	11	5.5%
Total	**200**	**100.0%**

Source: Primary data

3.1.2. METHOD OF ANALYSIS AND PERIOD OF STUDY

For the purpose of study, the researcher has selected at random two hundred samples of respondents with different educational qualifications from varied religious faiths, and mostly Indians working in different countries besides India. The respondents are of varying experience and from various industries working in various levels of management. They are of various age groups ,covering both male and female to avoid any bias. Random Sampling technique has been adopted to select 200 respondents. Both primary and secondary data have been used for the present study based on the information gathered and the researcher's experience in this field, detailed schedule was drafted, pre-tested and used in the survey. The objectives of the study were clearly explained to the respondents personally and / or on phone to ensure proper co-operation. The researcher after due consideration had also selected respondents from BhaktiVedanta Hospital, Mumbai which has been applying MBS in various aspects of management and patient care .Initially data was collected through pilot study of about 25 samples and further primary data was collected using revised questionnaire during the period September 2005 to December 2007.

Primary data used for the present study is based on the information gathered and the researcher's experience in this field. A detailed schedule was drafted, pre-tested and later used in the survey. The objectives of the study were clearly explained to the respondents personally and / or on phone to ensure proper understanding and to solicit co-operation. In order to achieve the objectives of the study, total 200 respondents were stratified into different groups based on the level of management, country of employment, etc. The primary data was collected through the questionnaire, classified and analyzed in relation to the objectives .

3.1.3.TOOLS OF ANALYSIS

Chi-square test has been employed to examine the relationship between the various needs of the employees and application of MBS, Levels of management and quality of life rating and other variables. Where ever needed, the row data have been pooled to apply to Chi-Square test.

Chi-square is a family of distributions commonly used for significance testing.

Pearson's chi-square is by far the most common. If simply "chi-square" is mentioned, it is Pearson's chi-square. This method is used to test the hypothesis of the association of columns and rows in tabular data. It is

also used with nominal data. It may be noted that chi square is more likely to find significance to the extent that (1) the relationship is strong, (2) the sample size is large, and/or (3) the number of values of the two associated variables is large. A chi-square probability of .05 or less is commonly interpreted by social scientists as justification for rejecting the null hypothesis that the row variable is unrelated (that is, only randomly related) to the column variable.

Being a statistical test, chi square can be expressed as a formula. When written in mathematical notation the formula looks like this:

$$\chi^2 = \sum \frac{(O - E)^2}{E}$$

O = the frequencies observed
E = the frequencies expected
$\sum$ = *the 'sum of'*

When using the chi square test, the researcher needs a clear idea of what is being investigating has to be established. Chi square is then used to either prove or disprove the hypothesis.

The final combined formula for the t-test is:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{var_1}{(n_1 - 1)} + \frac{var_2}{(n_2 - 1)}}}$$

1. The Paired *t* Test

The formula for Paired t-test is- T = M-Mean

Standard Error , Where M=0

ANOVA Test has been applied to Analyze the Variance of dependent variables. Normality test and Equal variance Tests have been applied. All Pair wise Multiple Comparison Procedures (Holm-Sidak method) has been used to identify the overall significance level of variables.

The ANOVA Table

The derivation of the ANOVA procedure is widely credited to R.A. Fisher and popularized through his 1925 landmark book, Statistical Methods for Research Workers. The table currently used when obtaining output from the ANOVA procedure is remarkably similar to Fisher's original construction, which consists of the following four columns:

1. Sources of variation
2. Degrees of freedom
3. Sums of squares
4. Mean squares

The addition of the F-statistic into a fifth column and the corresponding p-values into a sixth column is now common practice.

The one way Anova Procedure to Test the Hypotheses that the means of two or more groups are not significantly different. One way Anova also offers

- Group level statistics for the dependant variable
- A test of Variance Equality
- A plot of group means Range Tests ,Pair wise multiple comparison and contrasts to describe the nature of group differences.

To find out the extent of inequality , disparity ratio also could be used. In order to examine the factors to determine needs of the employees and MBS the Multiple regression model is being evaluated.

3.2. PROFILE AND CHARACTERISTICS OF RESPONDENTS:

The usefulness of any research study can be fully appreciated only when the results are studied either with the demographic features such as country, state etc or with the profile of the respondents. In the present study, since the respondents represent varied groups, hence an attempt has been made to present a brief profile of the respondents.

To set the stage for proper understanding, the responses have been duly classified to understandable tables. In this section, details regarding Educational background, Country of employment, Industry classification in which respondent are employed, Frequency of management challenges faced, Types of Challenges etc are presented. The characteristics of the responses are classified and grouped in such a way that the study becomes easy to be correlated in the later chapters of the study.

TABLE NO: 3.3

EDUCATIONAL BACKGROUND OF RESPONDENTS

Education	No. of respondents	Percentage
Graduate	46	23.0%
Post-graduate	56	28.0%
Professionals	77	38.5%
Medical	9	4.5%
Others	12	6.0%
Total	**200**	**100.0%**

Source: Primary data

The educational status of the respondents surveyed has been presented in the table no 3.3..It is clear from the table that out of 200 respondents 46 (23%) of them were graduates, 56 (28%) of the respondents were Post-Graduates, 77(38.5%) of them were professionals like Charted Accountants, Engineers, CAIIBs etc, 9(4.5%) of them were Medical practitioners and the rest had other qualifications with technical and non-technical background.

TABLE NO: 3.4

COUNTRY OF EMPLOYMENT OF RESPONDENTS

Country	No. of respondents	Percentage
India	146	73.0%
Gulf	34	17.0%
USA	8	4.0%
UK	3	1.5%
Other Countries	9	4.5%
Total	**200**	**100.0%**

Source: Primary data

In the Table No:3.4 the respondents have been classified based on the country in which they were employed. Out of 200 respondents 146 (73%) of them were from India. The researcher personally visited Gulf (Dubai, Abu Dhabi & Sharjah) during October & November 2005 to collect the data. 34(17%) of the respondents were from Gulf. 8 (4%) of them were from USA, 3(1.5) from UK and 9(4.5%) were employed in other countries like Australia, Singapore Malaysia etc.

TABLE 3.5

INDUSTRY CLASSIFICATION OF RESPONDENTS

Industry	No. of Respondents.	Percentage
Service Industry	53	26.5%
Manufacturing	37	18.5%
IT	26	13.0%
Banking	15	7.5%
Government	9	4.5%
Education	7	3.5%
NGO	4	2.0%
Others	49	24.5%
Total	**200**	**100.0%**

Source: Primary data

To have a larger picture, the respondents were drawn from various industries at random. 53(26.5%) of the respondents were from service industry. Manufacturing constituted 18.5%, IT constitutes 13%, Banking 7.5%, Government 4.5 % , Education represents 3.5%, NGOs 2% and rest of the sectors like Insurance, shipping, transport, trading etc represents 24.5%.Thus the table No 3.5 indicates that the samples have a wide rage of respondents from various industries.

TABLE NO: 3.6

LEVEL OF MANAGEMENT

Level of management	No. of respondents	Percentage
Jr. Management	15	7.5%
M. Management	80	40.0%
Sr. Management	86	43.0%
Top Management	19	9.5%
Total	200	100.0%

Source: Primary data

The Table No: 3.6 indicates that the respondents were from various levels of management. While 86 respondents (43%) of them were from Sr.Management, 80 of the respondents were from Middle Management i.e about 40% . This indicates that 83% of them belong to Middle and Sr.Management. The Jr.management (7.5%) and Top management (9.5%) do have a reasonable representation.

TABLE 3.7

FREQUENCY OF MANAGEMENT CHALLENGES

Frequency of manage ment challenges	No. of respondents	Percentage
Rarely	3	1.5%
Often	34	17.0%
Very Often	122	61.0%
More Often	37	18.5%
Most Often	4	2.0%
Total	**200**	**100.0%**

Source: Primary data

From Table No: 3.7, indicates the frequency of management challenges faced by the respondents. It is quite natural that when one is in managerial position, one faces management challenges. Out of 200 respondents ,122 (61%) admited that they face management challenges very often and another 37 of the respondents (18.5%) faced management challenges more often. 34 of the respondents (17%) of them faced management challenges often and only 1.5% of them faced any management challenge rarely and 2% of the respondents faced management challenges most often.

TABLE NO: 3.8

ORGANIZATIONAL CHALLENGES WITHOUT SOLUTION

Organizational challenges without solution	No. of respondents	Percentage
Yes	144	72.0%
No	56	28.0%
Total	**200**	**100.0%**

Source: Primary data

Table No: 3.8 lists, the fact that 144(72%) out of 200 respondents felt that the organization, where employed faced management challenges which have been lingering on over time without proper solutions. This is an important lead for the researcher to relate with the objectives of the research.

TABLE 3.9

LEVEL OF SELF MANAGEMENT BY BOSS

Level of self manageme nt by boss	No. of respondents	Percentage
Excellent	6	3.0%
Very good	8	4.0%
Good	39	19.5%
Less than Satisfactory	78	39.0%
Unsatisfactory	69	34.5%
Total	**200**	**100.0%**

Source: Primary data

The Table No:3.9 lists the level of self management. The subordinates are bound to exhibit better human relationship if it is perceived that the boss manage well on self management. 78 (39%) felt that bosses do self management less than satisfactorily. 69(34.5%) of the respondents perceive that their bosses do not manage themselves properly i.e unsatisfactory self management. Thus only 53 (26.5%) indicate positive- self management by their bosses.

TABLE NO: 3.10

PHYSICAL NEEDS

Physical needs	No. of respondents	Percentage
Excellent	2	1.0%
Very good	25	12.5%
Good	108	54.0%
Less than Satisfactory	64	32.0%
Unsatisfactory	1	0.5%
Total	**200**	**100.0%**

Source: Primary data

The needs of the respondents have been classified based on their responses in terms of Physical, emotional, Intellectual and Spiritual needs. It may be pertinent to note that for the purpose of better analysis and simplicity of understanding, the responses have been grouped into positive (consisting of Excellent, Very good and Good) and negative (consisting of Less than Satisfactory and unsatisfactory).While 135 respondents (67.5%) out of 200 gave positive response regarding the Physical needs as met by the organization they work for, 65 respondents (32.5%) felt that their Physical needs were not met properly and thus gave negative feed back as shown in Table No:3.10

TABLE NO: 3.11

EMOTIONAL NEEDS

Emotional needs	No. of respondents	Percentage
Excellent	2	1.0%
Very good	6	3.0%
Good	35	17.5%
Less than Satisfactory	58	29.0%
Unsatisfactory	99	49.5%
Total	**200**	**100.0%**

Source: Primary data

43 respondents (21.5%) out of 200 gave positive response regarding the emotional needs as met by the organization they work. for 157 respondents (78.5%) felt that their emotional needs were not met properly and thus gave negative feed back as shown in Table No:3.11. This gives an overall indication of level of dissatisfaction in meeting emotional needs at the management level.

TABLE NO: 3.12

INTELLECTUAL NEEDS

Intellectual needs	No. of respondents	Percentage
Excellent	2	1.0%
Very good	7	3.5%
Good	55	27.5%
Less than Satisfactory	47	23.5%
Unsatisfactory	89	44.5%
Total	200	100.0%

Source: Primary data

It is important from the management angle to provide intellectually stimulating assignment for managerial cadre. While (32%) of 200 gave positive response regarding the intellectual needs as met by the organization they work for, 136 respondents (68%) felt that their Intellectual needs were not met properly and thus gave negative feed back as shown in Table 3.12..

TABLE 3.13

RESPONSES REGARDING SPIRITUAL NEEDS

Spiritual Needs	No. of respondents	Percentage
Excellent	5	2.5%
Very good	11	5.5%
Good	14	7.0%
Less than satisfactory	28	14.0%
Un satisfactory	142	71.0%
Total	**200**	**100.0%**

Source: Primary data

The primary data collected from the respondents gives a clear picture of the spiritual quest amongst managers. 170 respondents (85%) felt that their Spiritual needs were not met properly and thus gave negative feed back as shown in table 3.13.

Figure No: 3.1

Response regarding Spiritual Needs

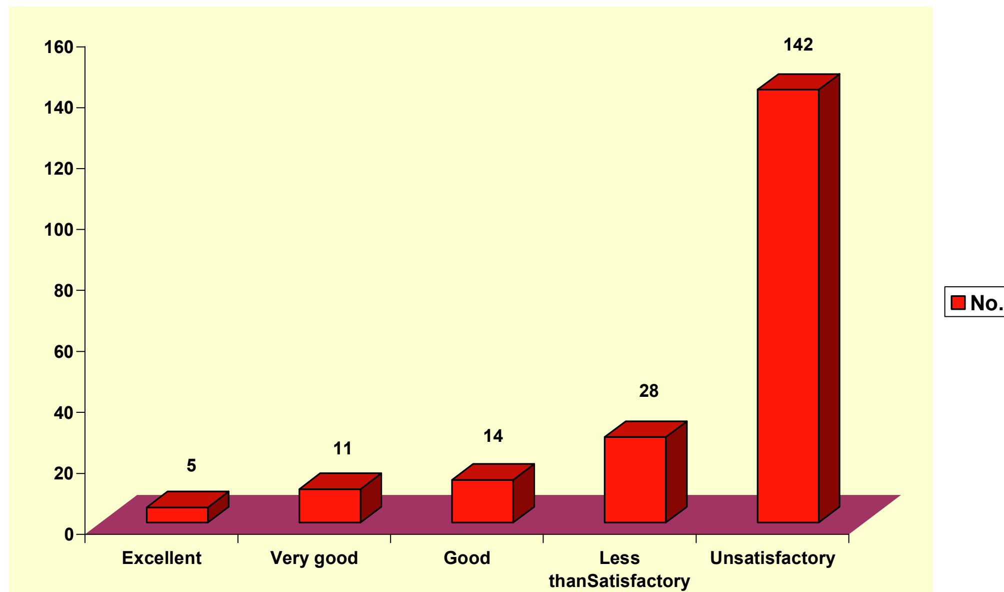


TABLE 3.14

QUALITY OF LIFE RATING

Quality of life rating	No. of respondents	Percentage
Excellent	2	1.0%
Very Good	11	5.5%
Good	69	34.5%
No Change	78	39.0%
Deteriorating	40	20.0%
Total	200	100.0%

Source: Primary data

Table No: 3.14 depicts the quality of life in organizations the respondents work. Only 2 respondents (1%) considered it as excellent.11 out of 200 respondents (5.5%) considered it as very good and 69 (34.5%) considered that the quality life in their organization is good. 78 (39%) rated that there is no change in the quality of life in their organization but 40 out of 200 i.e 20% felt that the quality of life is deteriorating. Thus it may be construed that about 118 (59%) of the respondents have negative feed back about the quality of life in their organization. This is a vital lead for the research.

TABLE 3.15

ENRICHMENT OF SELF BY WORK

Enrichment of Self by work	No. of respondents	Percentage
Very high	6	3.0%
High	20	10.0%
Average	36	18.0%
Low	132	66.0%
Negligible	6	3.0%
Total	**200**	**100.0%**

Source: Primary data

It is another tool to measure the level of job satisfaction amongst the managerial cadre. Table table 3.15 indicates the perception of the respondents. Out of 200 respondents, only 6 (3%) rated as very high ,that the job/work enriches them.20(10%) of them felt that their job has given them high level of enrichment and 36 (18%) of them felt that the job gives them average level of enrichment for their soul/inner self. It is astounding that 132(66%) of them feel low level of enrichment from their jobs and 6(3%) feel that it gives them negligible level of enrichment. Similar to the results shown earlier the respondents feel that their job provides low/negligible level of enrichment to their self/soul. This once again indicates the dissatisfaction prevalent amongst the managers.

TABLE 3.16

VALUE ADDITION OF WORK TO LIFE

Quality of life rating	No. of respondents	Percentage
Very high	5	2.5%
High	27	13.5%
Average	110	55.0%
Low	58	29.0%
Total	**200**	**100.0%**

Source: Primary data

The work for the management positions will be challenging when it gives value addition besides the work itself. Table Table 3.16 portrays the level of such value addition perceived by the respondents. 84% of the respondents felt that the work fails to give value addition to their lives. This clearly indicates the level of dissatisfaction.

Figure 3.2

VALUE ADDITION OF WORK TO LIFE

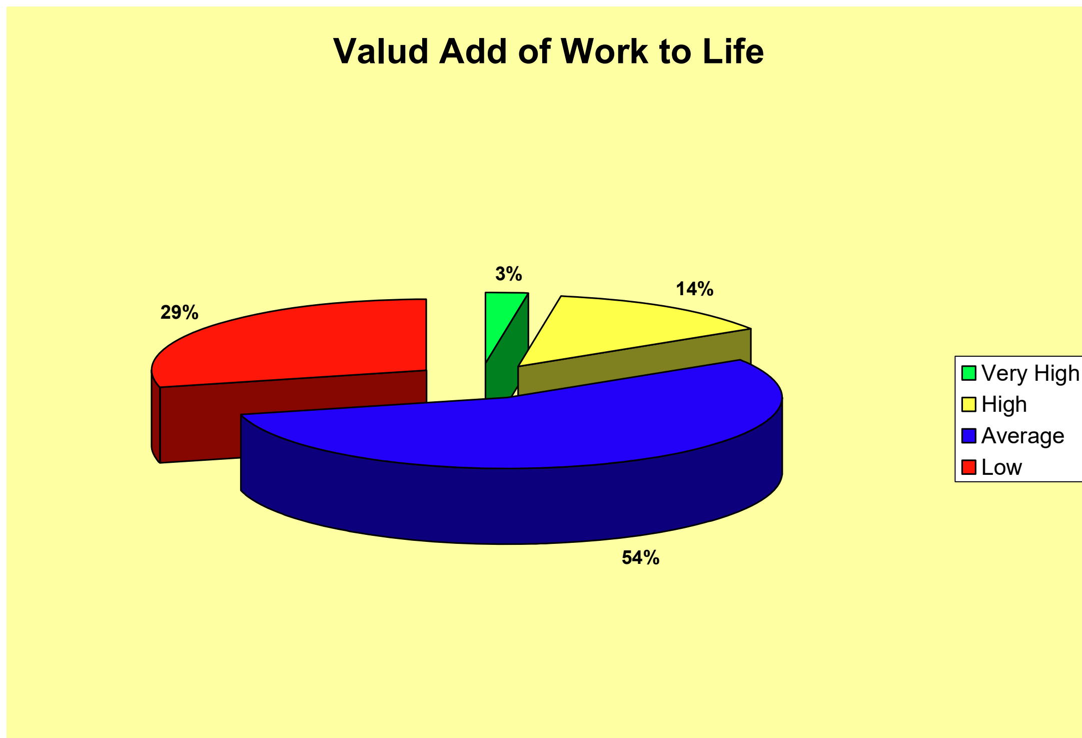


TABLE 3.17

SCRIPTURES REFERRED

Specify scriptures referred to	No. of respondents	Percentage
Bhagavad Gita	135	67.5%
Bible	14	7%
Koran	5	2.5%
Other scriptures	20	10%
No reference to scriptures	26	13%
Total	**200**	**100.0%**

Source: Primary data

To further know about the need, for MBS, the response was solicited from the respondents. Table No.3.17 depicts that out of 200 respondents, 174 (87%) refer to scriptures when confronted with managerial issues. Also to give further indication about the reference. Out of 200, 135 (67.5%) refer to Bagavad Gita, 14(7%) refer to Bible, 5 (2.5%) refer to Koran and 20(10%) refer to other scriptures like Grandasahib, Teachings of Mahavir etc.

To have better analysis, it may be pertinent to link it with table 3.2, which lists the religion of the respondents. Out of 159 Hindus, 135 of them refer to Bagavd Gita ; Out of 17 Christians , 14 refer to Bible; Out of 9 Muslims, 5 refer to Koran . Over all, 87% of the respondents take solace from scriptures for managerial issues.

Table No.3.18

Level of satisfaction after referring to scriptures

Level of satisfaction after referring to scriptures	No. of respondents	Percentage
Very High	20	11.4%
High	81	46.6%
Average	72	41.4%
Low	1	0.6%
Total	**174**	**100.0%**

Source: Primary data

It is not only important to have referred to scriptures for finding some solutions but it is equally important to list the level of satisfaction after reference to scriptures. Out of 174 respondents who refer to scriptures when confronted with managerial issues, 20(11.4%) derived very high level of satisfaction, 81(46.6%) derived high level of satisfaction, 73 (42%) derived average/low level of satisfaction after reference to scriptures. Table No: 3.18 thus indicates the need for a structured approach to MBS. As discussed in Table 3.14, 87% of the total respondents refer to scriptures and find solace.

Thus the above tabulated data helps the researcher to understand the characteristic and profile of the respondents. This facilitates better understanding of the underlying issues and for further analysis.

CHAPTER IV
ANALYSIS OF MBS CONCEPTS FROM THIRUKURAL

In this Chapter an attempt has been made to enlist the Ten Commandments from the wisdom of Thirukural and relate them to the management applications.

4.1. THIRUKURAL – AN OVERVIEW

Thirukural is a book of wisdom .It is a hall mark of ancient Indian Civilization with a rich heritage, tradition and culture. It was written by Saint Thiruvalluvar, who was born near Chennai in BC 30. It is a book that has stood the test of time for over 2000 years and still remains relevant as a guiding force for the mankind. It has 1330 couplets/verses/two line stanzas. The verses are rich in rythem, meaning and dictions for all areas of life. Indeed, no area of the human life has remained untouched by this great work. Management topics are no exception.

There is a general notion that the contemporary /modern management principles have evolved from western thoughts. In fact, all or most of the ancient Indian scriptures have a much deeper understanding of the management thoughts and has the roots, which however lay undisclosed unless efforts like this are made .

For the purpose of the present research and to focus on the deeper aspects, the researcher has primarily based the references for English translations from Rev. G. U. Pope's translations of Tirukkural. Analysis of Tirukkural is like measuring the ocean to search for the pearls. It is unfathomable.

4.1.1. TEN COMMANDMENTS

Having analyzed the various aspects of Kural and the previous researches done, the researcher has derived the following Ten commandments, which form the basis of the present study -Management By Spirituality (MBS), to develop the frame work for Managerial Applications.

1. Thou shalt always wear the ornament of humility and sweetness of speech
2. Thou shalt be united to the Feet of Lord in service to be free from anxiety
3. Thou shalt always exhibit gratitude
4. Thou shalt be impartial and equipoise in decisions
5. Thou shalt have patience, forbearance and control of speech, leading to decorum and greatness
6. Thou shalt not envy, find fault and covert others

7. Thou shalt perform the duty as penance of truthfulness, free of anger
8. Thou shalt administer with proper knowledge , learning through proper hearing/listening
9. Thou shalt seek the aid of great men after due consideration and act upon time, place & circumstances
10. Thou shalt select the right man and employ him with confidence.

SETTING THE STAGE

It may be pertinent to note how Thiruvalluvar, has set the stage. Valluvar has divided all the 1330 couplets into three divisions

- Virtues (Arathupal) 1-38 chapters containing 370 Couplets
- Wealth (Porutpal) 39-108 Chapters containing 710 Couplets
- Love (Inpathupal) 109-133 Chapters containing 250 Couplets

Thiruvalluvar has dedicated the first chapter in Praise of the Lord and thus it forms the Spiritual foundation for further chapters. It is observed that Valluvar has well thought and prayed before writing the Couplets. From the contents and the deep understanding he has exhibited, it is abundantly clear that Valluvar was a spiritualist and with great insight has presented this epic work.

The very first Couplet

> *“ A, as its first of letters, every speech maintains;*
> *The “Primal Lord” is the First through all the world’s domains.”*

As all the letters have the letter A for their first, so the world has eternal God for its first. Immediately in the second Couplet, he brings out that

> *“What profit have those derived from learning who worship not the good Feet of the Lord, who is possessed of pure Knowledge?”.*

Valluvar is making it clear, where is the real source of Knowledge and how a manager can reach out to the same.

Valluvar also states, what is of prime importance for a manager or a head of the institution. What is referred in Couplet 8, as to the Head, refers to the human body, as well as to the head of the institution. It states that the head that worships not the feet of Him, who is possessed of eight prime attributes, is as useless as a sense without the power of sensation. This also means the head which has lost its capacity to think.

4.2. ANALYSIS OF COMMANDMENTS, DERIVATIONS AND KEY FINDINGS.

Kural is often described as Aranool, a treatise on moral conduct. This moral conduct is the same for any person, whether one is an ordinary

citizen or a corporate manager. The moral code is supreme, guiding as well as governing people of all walks of life. Virtue, non-violence, absence of greediness, truthfulness and the like are discussed at length. It also describes how, Aram (Virtue) is the underlying factor in the life of individuals and corporates..

Thiruvalluvar directs the managers and administrators how to lead. He brings out the ground rule required for a manager very nicely. One can finally understand that before actually one manages people, one has to manage oneself.

To begin with, a few select Kurals are mentioned below regarding MBS.

Walk the talk : (436)

"Faultless the king, who first his own faults cures and then
Permits himself to scan the faults of other men"

According to Thiruvalluvar, the ruler should first rectify his own faults and then go to rectify others/subjects/subordinates. This is what we call in modern management jargon as "Walk the talk**".**

Balancing and Conflict resolution: (118)

"To stand like balance rod that level hangs and rightly weighs
With calm, unbiased equity of soul, is sages praise"

For men of excellence it is a good ornament to act like a balance scale. It unravels the hidden meaning. Valluvar used the word "Saman Seithu"(Adjust the balance) before "Seertookum Kol" (weighing scale).This means that the balance is to be used only after adjusting both sides. Similarly a manager has to decide after evaluation of all parties or situations involved and take a balanced view before conflict resolution.

Five yard sticks required for managers (632).

"A minister must greatness own of guardian power , determined mind Learn wisdom, manly effort with the former five combined."

Valluavar furnishes five yard sticks for selection of manager with following traits – Strong determination, service attitude, learning, wisdom and enterprising.

Word of Caution for CEOs/Sr management (636)

"When native subtly combines with sound scholastic lore
'Tis subtly surpassing all, which nothing stands before"

A CEO must have vast learning and also possess deep common sense. Above all, a manager should be sincere to the Board/ organization. If this principle had been applied, Enron & Satyam frauds would not have happened.

Truthfulness (638)

"Tis duty of the man in place aloud to say
The very truth, though unwise king may cast his words away"

Even if the CEO/Board does not listen to the good council , still the manager should express what is right and truth.

Art of tolerance (439)

"Never indulge in self-complaisant mood
*Nor deed desire that yields no gain of good"***.**

The manager should not also love being praised and he should not embark on any act which is not useful to the society.

"The king of worth , who can words bitter to his ear endure
Beneath the shadow of his power the world abides secure" (389)

The manager should be cultured enough to endure the bitter words and if he attains such tolerance his rule is secure.

Also, in one of the wonderful works Sisktastakam, Lord Chaitanya emphasizes on humility as a basic criteria for progress.

Trinatapi Sunechena Tatoriva Sakisuns
Amanina Manadena Kirtaniya Sada Hari

Be humbler than a blade of grass ; Tolerant than a tree; Offer every respects to others and expect nothing in return ….

The blade of grass never complaints even if thousand of people trample upon it. The tree is tolerant, giving protection to the people under it even during hot summer or chilly winter. Therefore , humility is the pre qualification for a leader to be humble and tolerant.

4.2.1. ANALYSIS OF TEN COMMANDMENTS

An attempt has been made in this section to analyze the couplets of Thiruvalluvar in tune with the stated Ten Commandments. For brevity sake, it is limited to maximum of five references to each commandment though Thirukural has more such references on each.

- **Commandment 1: "Thou shalt always wear the ornament of humility and sweetness of speech"**

(93) With brightly beaming smile, and kindly light of loving eye,
And heart sincere, to utter pleasant words is charity.

Sweet speech, flowing form the heart (uttered) with a cheerful
Countenance and a sweet look, it true virtue.

(95) Humility with pleasant speech to man on earth,
Is choice adornment; all besides is nothing worth.

Humanity and sweetness of speech are the ornaments of man;
all others are not (ornaments).

(100) When pleasant words are easy, bitter words to use,

Is, leaving sweet ripe fruit, the sour unripe to choose.

To say disagreeable things when agreeable are at hand

is like eating unripe fruit when there is ripe.

(985) Submission with humility is the might of men of mighty acts;

The sage With that same weapon stills his foeman's rage.

Humility and submission will bring in success;

It will also be a wise man's weapon against his foes.

(978) Greatness humbly bends, but littleness always

Spreads out its plumes, and loads itself with pride.

The great will always humble himself; but the mean

will exalt himself in self admiration

Derivations, findings and Conceptual Analysis: According to Valluvar the qualities of humility and sweetness in speech are like the foundation for the development of a great Leader. If a leader can manage such qualities oneself, it is obvious that others can be managed well. Humility is like a magnet which attracts others and naturally one ends up expressing sweet words. Managers without humility fail to listen to the view of others, never admit their own mistakes and seldom focus on the problem solving .By being humble, a manger is endowed with the right mind set to correctly evaluate the strengths and weakness of oneself and

others. Management is the art of getting the things done with and through others. Hence the words of Valluvar holds good, even though several centuries have passed.

Commandment 2: "Thou shalt be united to the Feet of Lord

in service to be free from anxiety."

(4) ***His foot, 'whom want affects not, irks not grief' who gain***

Shall not, through every time, of any woes complain

To those who meditate the feet of Him who is void of desire or aversion,

evils shall never come.

(7) Unless HIS foot, 'to whom none can compare,' men gain,

'Tis hard for mind to find relief from anxious pain.

Anxiety of mind cannot be removed, except from those who are united to the feet of Him who is incomparable.

(8) Unless His feet 'the sea of Good, the Fair and Bountiful,' men gain 'Tis hard the further bank of being's changeful sea to attain.

None can swim the sea of vice, but those who are united to the feet of that Gracious Being, who is a sea of virtue.

(10) They swim the sea of births, the 'Monarch's' foot who gain;

None others reach the shore of being's mighty main.

None can swim the great sea of births

but those who are united to the feet of God.

Derivations, findings and Conceptual Analysis:

Management and administrative activities involve lot of anxieties and in fact this has lead several leaders of the present day management to have anxiety related health issues like Stress, diabetics, BP, depression, etc. However, Valluvar suggests dependence on the Lord will help one to be free form anxieties. One of the functions of the management is controlling. Here Valluvar, brings out the point that as manager, one has limited control even on his subordinates and in all functional areas including the outcome of the results of actions. Therefore, in the eyes of Valluvar, a manager has got very limited control.

The verse from Bagavd Gita 2.47 clearly mentions the :

karmaṇy evādhikāras te mā phaleṣu kadācana

mā karma-phala-hetur bhūr mā te saṅgo 'stv akarmaṇi

In the Gita Lord affirms to Arjuna that one has a right to perform the prescribed duty, but not entitled to the fruits of action. Never consider

oneself ,the cause of the results of activities, and never be attached to not doing the duty. Hence, what Valluvar says is also true, that one has to be dependant on the Lord for the outcome of the results to over come all anxieties.

Commandment 3: “Thou shalt always exhibit gratitude”

(103) Kindness shown by those who weigh not what the return may be;

When you ponder right its merit, ‘Tis vaster than the sea.

If weighs the excellence of a benefit, which is conferred without weighing the return, it is larger than the sea.

(107) Through all seven worlds, in seven –fold birth, remains in mem’ry of the wise

Friendship of those who wiped on earth, the tears of sorrow from their eyes.

(The wise) will remember throughout their seven –fold birth

the love of those who have wiped away their affliction.

(108) “Tis never good to let the thought of good things done thee pass away; Of things not good,’tis good to rid thy memory that very day.

It is not good to forget a benefit; it is good to forget an injury

even in the very moment (in which it is inflicted).

(110) Who every good have killed, may yet destruction flee;

Who ‘benefit’ as killed, that man shall ne’er ‘scape free?

He who has killed every virtue may yet escape;

there is no escape for him who has killed a benefit.

Derivations, findings and Conceptual Analysis

Most often the management is confronted with this situation of not being grateful to people, for what they have contributed. The dissatisfaction amongst employees is that they have not been duly recognized for their efforts. Hence, the best manner to motivate employees is to make them feel valued for their contributions even though it may be small. Valluavr , lays great emphasis here , on the quality of gratefulness. and says that this one quality in a manager can get him out of all troubles and one who fails to be grateful, has no escape.

Commandment 4: "Thou shalt be impartial and equipoised in decisions**"**

(115) The gain and loss in life are not mere accident;

Just mind inflexible is sages' ornament.

Loss and gain come not without cause; it is the ornament of the wise to preserve evenness of mind (under both).

(117) The man, who justly lives, tenacious of the right,

In low estate is never low to wise man's sight.

The great will not regard as poverty the low estate of that man who Dwells in the virtue of equity.

(118) To stand, like balance –rod that level hangs and rightly weighs,

With clam unbiased equity of soul, is sages' praise.

To Incline to neither side, but to rest impartial as the even
–fixed scale is the ornament of the wise.

(120) As thriving trader is the trader known,
Who guards another's interests as his own.

The true merchandize of merchants is to guard and
do by the things of others as they do by their own.

Derivations, findings and Conceptual Analysis :

In greater sense this quality of equipoised in decisions without getting disturbed is important for maintaining quality and avoiding rashness in decision making.

The environment of business – internal and external- play a major role in the performance of the organizations. Internal environment can be divided into two: Internal to the organization and internal to the staff –spirituality.

Bagavd Gita also brings out the point appealingly in 2.14

Krishna says that the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception. One must learn to tolerate them without being disturbed.

Arjuna is being told in clear terms how he should be equipoised at all times by tolerating the dualities. By doing so, the managers stand to benefit. It will help the business in profits and also act as a motivator for the staff.

Commandment 5 : "Thou shalt have patience, forbearance and control of speech, leading to decorum and greatness"

(127) Whate 'er they fail to guard, o 'er lips men guard should deep;

If not through fault of tongue, they biter tears shall weep.

Whatever beside you leave unguarded guard your tongue; otherwise, errors of speech and the consequent misery will ensure.

(129) In flesh by fire inflamed. Nature may thoroughly heal the sore;

In soul by tongue inflamed, the ulcer health never more.

The wound which has been burnt in by fire may heal,

but a wound burnt in by the tongue will never heal.

(137) 'tis source of dignity when 'true decorum' is preserved;

Who break 'Decorum's 'rules endure e' en censures undeserved.

From propriety of conduct, men obtain greatness;

from impropriety comes insufferable disgrace.

(151) As earth bears up the men who delve into her

The Virtuous head to bear with those who scorn .

It is the greatness of the leader to bear with those

who scorn just as the earth bears with those who dig into her.

(154) Seek 'st thou honour never tarnished to returned;

So must go patience, guarding ever more , maintain.

If you desire that greatness should never leave, you preserve in your conduct the exercise of patience.

Derivations, findings and Conceptual Analysis :

Communication is an essential element of managerial function. Most often issues stem from communication. One of the common channels of communication is speech. It is important for all management positions to control the speech which will help managers listen more to their subordinates. Louis A Allen's statement is befitting to mention. He says that Speech is the sum of all things one does, when he wants to create understanding in the minds of another. It is a bridge of meaning. It involves a systematic and continuous process of speaking, listening, understanding and acknowledging. A managers, must restrict speaking provocatively and avoid future problems. At the same time, measured, controlled and convincing speech can act as a motivator to increase productivity, performance and profits. Valluvar also lays a great stress on forbearance as a key ingredient for managerial success. He states in couplet 156 "Revenge might pleasure for a day; but forbearance will bring glory for ever" .An organization is a kaleidoscope of different personalities

and a manager should adopt forbearance to handle the team to be successful.

This requires forbearance and will lead to great decorum in the team. This is bound to set apart great leaders from mediocre.

Commandment 6: **"**Thou shalt not envy, find fault and covert others**"**

(162) If man can learn to envy none on earth,

'Tis richest gift, - beyond compare its worth.

Amongst all attainable excellences there is none

equal to that being free from envy towards others.

(168) ***Envy, embodied ill , incomparable bane,***

Good fortune slays , and soul consigns to fiery pain.

Envy will destroy (a man's) wealth (in his world) and drive him

in to the pit to fire (in the world to come)

(176) ***Though , grace desiring , he in virtue 's way stand strong ,***

He's lost who wealth desire , and ponders deeds of wrong .

If he, who through desire of the virtue of kindness abides

in the domestic state i.e. the path in which it may be obtained ,

covet (the property of others) and think of evil methods

(to obtain it)he will perish .

(180) ***From thoughtless lust of others goods springs fatal ill ,***

Greatness of soul that covet not shall triumph still .

To covet (the wealth of another) regardless of consequences will bring destruction. That greatness (of mind) which covets not will give victory.

Derivations, findings and Conceptual Analysis:

Valluvar catches the pulse of HR. There are two aspects in managerial activities. One is fact finding and the other is fault finding. There is a thin line of difference. While fact finding is aimed at corrective action, fault finding is out of envy. MBS principle of finding ones own fault first before finding fault in others is nicely brought out by Valluvar. In most organizations, the board members become envious of each other finding fault and aiming to covet. We have seen in the recent organizations collapses all over the world, this basic quality of envy and coveting amongst CEOs have lead to such chaos. Fault finding is akin to fly mentality. A fly will go to a filthy place in spite of wonderful flowers in the garden. Where as , a honey bee mentality is required for a manager. One has to look for points to appreciate rather to find faults to demean the other.

Commandment 7: "Thou shalt perform the duty as penance with truthfulness, free of anger**"**

(268) ***Who gains himself in utter self-control,***

Him worships every others living soul.

All other creatures will worship him who has attained the control of his own soul.

(282) ***'Tis sin if in the mind man but thought conceive;***

'By fraud I will my neighbor of his wealth bereave.'

Even the thought (of sin) us sin ; think not then of craftily stealing the property of another.

(283) ***The gain that comes by fraud, although it seems to grow***

With limitless increase, to ruin swift shall go.

The property, which is acquired by fraud, will entirely perish, even while it seems to increase.

(300) ***Of all good things we' ve scanned with studious care,***

There is naught that can with truthfulness compare

Amidst all that we have seen as excellence, there is nothing so good as truthfulness.

(305) ***If thou would 'st guard thyself, guard against wrath always;***

'Giants wrath who guards not, him his wrath shall slay.

> If a man would guard himself, let him guard against anger; if he do not guard it , anger will kill him .

Derivations, findings and Conceptual Analysis

Anger is one of the unfavorable qualities of a manger. In Tamil there is a saying “Kovam Kudiyai Kedukum” (anger is bound to destroy a family).Anger takes control of the person, destroys the intelligence and ultimately the decisions. This is the reason, why angry people make wrong decisions. Anger affects the mental, physical and spiritual health of the managers. In the Couplet 303, Valluvar states that if one does not over come ones anger, evil and pain will only be the outcome. Also, while handling the team, Valluvar cautions the managers “ It is wrong to be angry against the weak and futile against the powerful. Even Lord Buddha, says that one may not be punished for being angry but one will be punished by the anger itself.

In Bhagavd Gita 3.37 Lord Krishna confirms the nature of anger and where it stems from. Lord Krishna says that it is lust only, which is born of contact with the material mode of passion and later transformed into anger, and which is the all-devouring sinful enemy .

Managers, have to perform the professional duties. The best way to perform is described by Thiruvalluvar. It has to be performed as penance, free of anger and with truthfulness and honesty. These may be difficult in the beginning but once practiced, will become profitable in the long run.

- **Commandment 8: "**Thou shall administer with proper knowledge , learning through proper hearing/listening**"**

(390) Gifts, grace, right scepter, care of people's weal;

These four a light of dreaded kings reveal.

He is the light of kings who has there four things, beneficence, benevolence, rectitude and care for his people.

(391) ***So learn that you may full and faultless learning gain,***
Then in obedience meet to lessons remain.
Let a man learn thoroughly whatever he may learn, and let his conduct be worthy of his learning.

(393) Men who learning gain have eyes, men say;

Blockheads faces pairs of sores display.

The learned are said to have eyes,

but the unlearned have (merely) two sores in their face.

(396) In sandy soil, when deep you delve, you reach the spring below;

The more you learn, the freer streams of wisdom flow**.**

Water will flow from a well in the sand in proportion

to the depth to which it is dug and knowledge will flow from

a man in proportion to his learning

(411)Wealth of wealth is wealth acquired be ear attent;

Wealth mid all wealth supremely excellent.

Wealth (gained) by the ear is wealth of wealth;

that wealth is the chief of all wealth.

(430) The wise is rich, with ev'ry blessing blest;

The fool is poor , of everything possessed.

Those who possess wisdom. possess every thing;

those who have not wisdom whatever they

may possess , have nothing.

Derivations, findings and Conceptual Analysis

Knowledge distinguishes a fool and a wise. Thiruvalluvar clearly mentions the importance of acquiring knowledge and wisdom through proper hearing / listening. Finally he brings out the quality of a manager who is learned. Actual learning is exhibited in the character and the dealing with people. Walk the talk, as we say in modern management parlance. Confucius rightly said that the essence of knowledge is not in having it, but in using it. Only learning and acquiring knowledge is not enough; practicing it in action is of paramount importance. Also in the Couplet

(834) Valluvar talks of Matchless fool. One who has learnt , advises others but does not abide by what is learnt, is a fool, no one can equal. Valluvar concludes that, of all the wealth a man may possess, skillful listening is the greatest. Therefore, listening leads to knowledge acquisition which leads to act with wisdom. Thus the manager's prime duty is to listen with empathy.

Commandment 9: "Thou shall seek the aid of great men after due consideration and act upon time, place & circumstances**"**

(441) As friends the men who virtue know , and riper wisdom share,

Their worth weighed well, the king should choose with care.

Let (a king) ponder well its value and secure the friendship of men of virtue and of mature knowledge.

(445) The king , since counselors are monarch's eyes,

Should counselors select with counsel wise.

As a king must use his ministers as eyes (in managing the kingdom) let him well examine their character and qualifications before he engages.

(462) With chosen Counsel deliberate; next use the own thought; Then act. Those who thus proceed work all works with ease are wrought.

There is nothing too difficult to (be attained by) those who, before they act, reflect well themselves, and thoroughly consider (the matter) with chosen friends.

(463) ***To risk one's all and lose, aiming at added gain,***

Is rash affair, from which the wise abstain.

Wise men will not, in the hopes of profit, undertake works that will consume their principal.

(467) ***Think, and then dare the deed! Who cry,***

'Deed dared , we'll think ,' disgraced shall be.

Consider and then undertake a matter; after having undertaken it , to say, "We will consider," is fully.

(470) ***Plan and perform no work that others may despise;***

What misbeseems a king the world will not approve as wise.

Let a man reflect, and do things which bring no reproach; the world will not approve, with him, of things which do not become of his position to adopt.

Derivations, findings and Conceptual Analysis:

Valluvar advocates use good counsel before administering the plans. Though a manager is advised to seek counsel from experts, still he uses a caution that one must use his discretion in the final step. This indicates the

ultimate responsibility and accountability for actions. One has to administer the functions with the help of efficient subordinates and advisors. However, after due consideration of the various alternatives, one may have to act considering the time, place and circumstances. At any cost, one can not perform acts which do not fit into the scriptural injunctions.

- **Commandment 10: "**Thou shall select the right man and

  employ him with confidence**"**

(504) Weigh will the good of each , is failings closely scan'

As these or those prevail, so estimate the man.

Let (a king) consider (a man's) good qualities , as well as his faults, and then judge (of his character) by that which prevails.

(505) Of greatness and of meanness too,

The deeds of each are touchstone true.

A man's deeds are the touchstone of his greatness and littleness.

(509) Trust no man whom you have not fully tried,

When tested, in his prudence proved confide.

Let (a king) choice of one without previous consideration; after he has made his choice, let him unhesitatingly select for each such duties as are appropriate.

(513) ***A loyal love with wisdom , clearness, mind from avarice free;***

Who hath these for good gifts should ever trusted be.

Let the choice (of a king) fall upon him who largely possesses these four things, love , knowledge, clear mind and freedom from covetousness.

(517) ***'This man , this work shall thus work out,' let thoughtful king command; Then leave the matter wholly in his servant's hand.***

After having considered "this man can accomplish this by these means" let (the king) leave with him the discharge of that duty.

Derivations, findings and Conceptual Analysis

Of the HR policies, selecting the right man, after due considerations is emphasized by Thiruvalluvar. Once selected, the team should be empowered to execute by reposing faith. As a concluding remark, he emphasizes that selecting a right person is done after due consideration of virtuous quality and once selected keep trust and faith and entrust the job. This will boost the confidence to perform.

Though Kural was written many centuries ago, still the principles hold good and true even in the 21st century.

Kural goes beyond the reporting of the actual and encompasses the paradigms for the future. Modern management could be read in

conjunction with Kural and analogies could be drawn between them. The new theories in Human Resource Management (HR) are expressed in an abstract form in Kural. Administration and Management are age-old concepts and they started whatever in a small form right from the days of settlement and cession of nomadic life. The important elements found in Kural with reference to general administration are applicable without any alteration at any point of time.

Stephen Covey and Valluvar:

All the 7 habits listed by Mr. Stephen Covey and many more are found in the Tamil Veda, the Divine Book Thirukural written by Thiruvalluvar 2000 years before. This review article attempts to trace out the couplets in Thirukural which reflect the Seven Habits of highly effective people by Stephen Covey.

For example the first habit –**Pro-active**- by Stephen Covey has the roots in Kurals -595,619,& 666.

Habit two-**Begin with the end in mind-** has the concepts rooted in Kurals-67,69,236,463,467 .All these and much more can be traced to Thirukural.

Renewing the spiritual dimension provides the missing link to leadership and to our lives. The spiritual dimension is the core, the center and the commitment to vedic system. It's a very private area of life and a supremely important one. It draws upon the sources that inspire and uplift us and tie us to the timeless truths of all humanity. And people do it very, very differently. Kural Nos. 3,10 out of many brings out the Spiritual dimension clearly.

His feet, 'Who o'er the full-blown flower hath past,' who gain
In bliss long time shall dwell above this earthly plain.

They who are united to the glorious feet of Him who passes swiftly over the flower of the mind, shall flourish long above all worlds.

They swim the sea of births, the 'Monarch's' foot who gain;

None others reach the shore of being's mighty main.

None can swim the great sea of births but those who are united to the feet of God.

The greatest battles of life are fought out daily in the silent chambers of the soul. If the battles are won there, and inward conflicts are settled, immediately one can experience a sense of peace, a sense of knowing what humans are about. This will lead to public victories – where one tend to think co-operatively, to promote the welfare and good of other people,

and to be genuinely happy for other people's successes which will follow naturally.

Thus it can be found that Thirukural has various managerial applications. MBS based on Thirukural will be easy to pick up and apply. It is suggested to take it to the class rooms and board rooms for bringing in the desired transformation of the heart for managers and leaders.

CHAPTER V

ANALYSIS OF MBS CONCEPTS FROM BHAGAVAD GITA AND OTHER VEDIC SCRIPTURES

In this chapter, an attempt has been made to analyses the management concepts from the Bhagavad Gita , the Srimad Bhagavadam and the other Vedic scriptures which lead to key findings for application of MBS .

5.1. VEDIC SCRIPTURES

The ancient Indian Vedic scriptures –the Vedas, the Puranas, Bhagavad Gita, Srimad Bhagavadam, Patanjali Yoga Sutras, Manu Smriti, Upanishads, etc, are few greatest heritages of India. These sacred texts evolved over a period of time – spoken by the Lord and spoken about the Lord, based on inner revelations - a sort of a culmination of the wisdom of several saints. Hence the depth and range of these ancient texts is so vast that one can pick one small verse or sentence to perfect one's life to bring about transformation in one's life. These scriptures are filled with several management thoughts based on practical applications. The management wisdoms stated therein are timeless and has been applied by Royal advisors and saints like Vasihta,

Sandipani Muni, Chanakia and so on. Hence the principles are time tested and can be applied even for contemporary management.

5.2. BHAGAVAD GITA AND MANAGEMENT

The ancient spiritual wisdom of the Bhagavad Gita seems at first like an odd choice for guiding today's numbers-driven managers. “Bhagavad Gita As It Is” by A.C. BhaktiVedanta Swami Prabhupada is the best known and most frequently referred Vedic text which has greatly appealed to the western mind for various applications. Arjuna got mentally depressed when he saw his relatives with whom he has to fight. The Bhagavad Gita was preached in the battle field of Kurukshetra by Lord Krishna to Arjuna as a counseling to do his duty. It has got all the management tactics to achieve the mental equilibrium and to overcome any crisis situation. The Bhagavad Gita can be experienced as a powerful catalyst for transformation. The Bhagavad Gita has become a secret driving force behind the unfoldment of one's life. In the days of quarrel and disagreements, (Kali Yuga) Gita supports all spiritual and managerial search. What makes the Holy Gita a practical psychology of transformation for managers is that it offers the tools to connect with the Lord’s View points and learn to participate in the internal transformation of individuals

and also organizational transformation to battle out the issues with right knowledge.

MAHATMA

In Bhagavad Gita 9.13 the Lord says

mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ

bhajanty ananya-manaso jñātvā bhūtādim avyayam

"O son of Pratha, those who are not deluded, the great souls, are under the protection of the Divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

The word Mahätmä here refers to those who are broadminded, not cripple-minded. Cripple-minded persons, always engaged in satisfying their senses. Thus, we derive the ingredient from Gita how a manager should be broad minded to accept and embrace transformation for betterment.

INNER MANAGEMENT- MANAGING ONE-SELF

The underlying task of Gita is to make people capable of joint performance, to make their weaknesses irrelevant. It creates harmony in working together - equilibrium in thoughts and actions, goals and

achievements, plans and performance, products and markets. It resolves situations of scarcity, be they in the physical, technical or human fields, through maximum utilization with the minimum available processes to achieve the goal. Lack of proper inner management causes disorder, confusion, wastage, delay, destruction and even depression. Managing oneself, men, money and materials in the best possible way, according to circumstances and environment, is the most important and essential factor for a successful management. All these and more such management thoughts can be unearthed in the treasure house of wisdom – Bhagavad Gita.

5.2.1. CHAPTER BRIEFING AND APPLICATION OF MBS

For the purpose of better understanding, the researcher has analyzed and listed the essence of Bhagavad Gita , Chapter wise relating with the aspects as to what is not being taught in business schools and thus developed the key concepts for MBS Corporate applications.

Bhagavad Gita Chapter Briefing	Application of Management By Spirituality (MBS)	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 1: Observing the armies: Arjuna the mighty warrior, on seeing his relatives, teachers and friends in both the armies, in the battle field, suddenly overcomes by grief & gets bewildered by giving up his determination to fight.	In spite of planning and organizing, Arjuna gets confused .He goes blank and unable to decide as to what to do. He was virtually in analysis-paralysis stage. The underlying fact was, he had lack of spiritual understanding to decide at that time. Managers know that Corporate Decisions have to be made and it cannot wait for personal reasons and that too at critical times. One may plan several times but once decided, must act without hesitation keeping full faith in the Lord and not just in ones own abilities alone.	• Lack of faith in scriptures/Lord, bewilders one at the critical juncture. • Faith is the basic need .

Bhagavad Gita Chapter Briefing	Application of Management By Spirituality (MBS)	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 2 Knowledge of Self: Arjuna Submits to Lord Krishna as his disciple to instruct. Lord Krishna begins with the basics of the characteristics of the body and soul and that of a self-realized person. The body may perish but the soul continues its journey. This is in fact the essence of Gita summarized.	The great success is in understanding the basics right. Knowledge of the self leads the managers to develop Soul leadership. Only by approaching a Spiritual Leader in disciple succession and by submissive hearing, one can get access to the real wisdom and knowledge. The Corporation prevails, in spite of regular changes in management personnel. Succession planning to include transmission of tacit knowledge and the assurance of continuity in corporate culture and mission. Bankruptcy, mergers and acquisitions etc service the market, not individuals.	• Be a Soul leader by understanding the nature of the soul. • Bankruptcy, mergers and acquisitions etc service the market, not the corporate soul or individuals • The basic values remain the same even though the application may change due to time.

Bhagavad Gita Chapter Briefing	Application of Management By Spirituality (MBS)	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 3: Karma Yoga: Every one must engage in activity and every such act either binds one to this world or liberate. However, by acting for the pleasure of the Lord, one can be liberated from action and reaction and attain transcendence.	Activities/Duties should be performed with proper understanding and should be as per scriptures. Other wise, it will lead to repetitive actions and reactions and in fact leading to waste of time, efforts and resources. Therefore proper guidance in this regard should be taken from Guru, sadhu and Sastras. Managers should use the strength of the trained intelligence fixed in transcendence, to protect us from falling victim to inappropriate action impelled by passion.	• Corporate Soul Responsibility is to act for profiting the LORD's desire. • Every action for the Pleasure of the Lord, leads to Soul reaching pleasurable reaction.

Bhagavad Gita Chapter Briefing	**Application of Management By Spirituality (MBS)**	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 4 Transcendental Knowledge: It begins with the understanding of God, individual soul and the relationship between them. The purpose and necessity of approaching a Guru/Enlightened Master , is also described.	In the business school, the externals of management are discussed, where as in Gita the internal management of individuals, the qualities of Lord and the relationship of service between them and others are discussed. Also the management lesson of accepting a self realized leader as a pre- requisite to managerial development is stressed. By aligning with the supreme purpose, a self-realized person enjoys the pleasure from within while instilling compassion in others. This is the real purpose of Corporate Social Responsibility.	• Knowledge is said to be acquired only when it is learnt from a self realized person following a chain of such masters • Corporate Spiritual Responsibility leads to real Corporate Social Responsibility .

Bhagavad Gita Chapter Briefing	Application of Management By Spirituality (MBS)	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 5 Karma Yoga in action : One may outwardly perform all actions but inwardly renouncing their fruits, the wise man purified by the fire of transcendental knowledge, attains peace, detachment, forbearance, spiritual vision and bliss. A detached person performs dutifully with own rhythm and purpose. This person sees Divine essence in all beings..	The concept of action in inaction and inaction in action implies that one must learn to work in a renounced spirit of service. A manager to be successful in relationship building should have 3 criteria- **Visudhatma** (one with purified intelligence), **Vijitatma** (one who is self controlled) , **Jitendriya** (one who has conquered the senses) and such a person feels every one is dear to him. A detached manager performs dutifully with own rhythm and purpose. This person sees Divine essence in all activities and results.	• Working in renunciation strengthens one's knowledge • One must endeavor, but should know that the success depends on powers beyond him • Real renunciation is to perform the duty professionally without unduly worried of the outcome.

Bhagavad Gita Chapter Briefing	Application of Management By Spirituality (MBS)	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 6. Dhyana Yoga: Astanga Yoga a mechanical meditative process to control the mind and senses and to focus on the Paramatma(Super Soul). This leads to Samadhi (Full concentration on the Lord).	As a manager one should upgrade himself with the help of the intelligence and not degrade himself just by following what the mind dictates. He should know for certain that mind is the friend as well as his enemy. The best way to control the mind is to train to engage in higher pursuits by engaging in prescribed duties as given in the scriptures, while doing the day to day activities. Meditation and MBS facilitates better management.	• Dhyana or Astanga Yoga purifies the body but Bhakti yoga purifies and elevates the consciousness • Bhakti means devotional service Hence all activities are to be performed as Bhakti.

Bhagavad Gita Chapter Briefing	Application of Management By Spirituality (MBS)	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 7 Knowledge of the Absolute . Remembrance of the Lord is the essence of the process of purification. Lord Krishna instructs Arjuna " By practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt". Lord also describes the eight kinds of material energies- earth, water, fire, air, ether, mind, intelligence and false ego and the superior energy –Lord Himself	As managers one may need to identify the types and nature of the people to be employed or dealt with. Four kinds of people surrender to Lord- the distressed, the desirer of wealth, the inquisitive and who is in search of knowledge. Four kinds of people who do not surrender to Lord-grossly foolish, lowest of mankind in consciousness, whose knowledge is stolen by illusion and demonic natured. From the Corporate angle it will be appropriate to use this yardstick for HR, finance deals, procurement, training and development etc . Being conscious of the mercy of the Lord in dealing with people and in actions is managerial success.	• The true knowledge is the knowledge of the Absolute • Know thy men before business deals • Mind is subtler than senses and intelligence is subtler than mind and false ego is much subtler than intelligence. • Take conscious decisions driven by intelligence leaving false ego.

<table>
<tr><th rowspan="2">Bhagavad Gita Chapter Briefing</th><th colspan="2">Application of Management By Spirituality (MBS)</th></tr>
<tr><th>What they don’t teach in Business school but Gita teaches.</th><th>Key aspects</th></tr>
<tr><td>Chapter 8: Attaining the Supreme : Upon hearing Krishna say that one should remember Him always, Arjuna perhaps would have thought , it is better than fighting and might have felt relief. However, Krishna says “ therefore think of Me and at the same time carry on your prescribed duty. With your activities dedicated to Me, and your mind and intelligence fixed on Me, you will attain me without doubt”</td><td>The essence of this chapter is to insist the remembrance of the Lord in devotion throughout one’s life and especially at the time of death and not to forget while performing ones duty. The practical way to apply MBS in organizations is easy by remembering the Lord while we perform our activities either by soft devotional music, greeting each other by calling out he Holy names, sharing spiritual experiences etc. Unity of life – congruence of work with Lord- utilizing the body ,mind and soul for pleasing the Lord.</td><td>Life is a preparation and death is the examination
In life and death remember the Lord and one will be a perfect Yogic manager</td></tr>
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Bhagavad Gita Chapter Briefing	Application of Management By Spirituality (MBS)	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 9. The most confidential knowledge: Lord is the Supreme Person and the individual soul, the living entity is related to Him through devotional service(Bhakti).The way to go back to Lord's Kingdom is to revive that relationship and Krishna reciprocates . Since it shows us the path as to how to achieve the final goal , it is called the most confidential. It requires 3 things- Hear about the Lord, by becoming non-envious and by becoming free from material miseries. This is also called the king of the knowledge.	This brings the managers to the root of MBS. To have a better understanding of HR and put it into practice, the first requisite is to know the relationship and the service attitude. It is important to know the organization, the stake holders like staff, customers, suppliers, investors etc. and the interlinking act of service. Therefore unmotivated service is the goal projected by MBS. By hearing from scriptures and being non-envious, one can come out of the day to day miseries and get focused on the higher purpose of service. Purity of intentions is the key to wisdom.	• Service without expectation • Faith is the basic need for great achievements and faith comes by proper knowledge and knowledge comes by hearing from authorized sources.

Bhagavad Gita Chapter Briefing	**Application of Management By Spirituality (MBS)**	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 10 The Opulence of the Absolute : Verses 8 - 11 are gist of Gita, i.e. Lord Krishna is the source of all power, beauty, strength, knowledge etc and what we see or feel so in this material world is His partial manifestation. He is the supreme cause of all causes. Loving devotional service to Him dispels ignorance and brings forth happiness and fulfillment.	Lord Krishna confirms in Gita Intelligence, Knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses & mind, happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction ,austerity, charity, fame and infamy – all these various qualities of living beings are created by Him . Applying MBS, a manager keeps faith in the Lord and performs the prescribed activities, avoiding the pride of one being the doer. A manager becomes self realized to the extent that Lord is the doer and hence he performs the activities fearlessly. Guidance is always available from the Scriptures and self realized persons, therefore "ask" and always be humble.	"Just by Devotional service one attains all qualities explained by the Lord"

Bhagavad Gita Chapter Briefing	Application of Management By Spirituality (MBS)	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 11 **The Universal Form**: Although Krishna is driving Arjuna's chariot, He pervades and supports the entire universe. Arjuna therefore wishes to see Krishns's all pervading form. Lord Krishna grants Arjuna the divine vision and reveals His spectacular form. One can perceive this form only by pure devotional service.	Here Lord empowers Arjuna and gives him the vision to see the Universal form. To avoid the battle of Kurushetra, Krishna was sent as a messenger .The part of the universal form was shown by Krishna to Duryodhana also but he became frightened but remained unsubmissive. The note for the Managers – **For empowerment one need to have 3 criteria – proper consciousness, connection and conduct** . Other wise ones vision will be covered with fault finding and the ultimate purpose will be defeated. Vision is actualized through insight, delving deep into human consciousness in true search of truth. A leader has to develop his team by providing insight to realize and provide examples to motivate to reach their goal.	• If one wants to find fault in some one, then Krishna will make them see the fault even if it doesn't exists. If one want to find good in some one , they will find" • Only when empowered by the Lord, a manager gets perfect vision to perform. • 3 Cs Criteria for Empowerment – **Consciousnes, Connection and Conduct**

Bhagavad Gita Chapter Briefing	**Application of Management By Spirituality (MBS)**	
	What they don't teach in Business school but Gita teaches.	**Key aspects**
Chapter 12 Devotional Service : Dear Arjuna, fix your mind upon Me ;If not work for Me or offer the fruits of your results…If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, is meditation and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind being always satisfied"	A manager even if acquires qualities, to remain in peace and equipoised under all circumstances without getting disturbed, still "Sadana" or constant regulated practice is required to make one perfect. Courtesy and decorum lubricate social interactions. The qualities of equal to every one, equipoised in honor and dishonor, happiness and distress, silent and satisfied internally etc are indeed bye-products of devotional service. Detachment services human need beyond Maslow's self-actualization.	• "Sadhana" or constant practice is the secret of getting all spiritual qualities required for executing MBS • Be Lord oriented and not just result oriented. • Fix the mind on the Lord and Problems will get fixed

Bhagavad Gita Chapter Briefin	Application of MBS	
	What they don't teach in Business school but Gita teaches.	**Corporate slogan**
Chapter 13. Nature, the Enjoyer and consciousness: Arjuna becomes curious to know about prakriti (nature),purusha(the enjoyer), kstera(the field of activities i.e body), kestra-jna(Super Soul-the knower of the field of activities), jnana (knowledge) and jneya (the object of knowledge) .The purport of this chapter is that one should know the distinction between body, owner of the body and the Super Soul. The body is matter and is the gross manifestation and the subtle manifestation is the mind and the psychological effect. The symptoms of life are the interaction of these features. Over and above all is the soul and ultimate is Super Soul.	"Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego, detachment; freedom from entanglement…accepting the importance of self-realization; and philosophical search for the Absolute Truth—all these are declared to be knowledge, and besides this whatever there may be is ignorance." The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions—all these are considered, in summary, to be the field of activities and its interactions. Thus a manger should learn the spiritual intricacies of understanding the soul for better management of self and the organization.	• Know the Knower to manage well. • Knowledge of field of activity helps one to deal with managerial activities. • Spiritual Qualities are the base for Quality of management • Quality of consciousness produces quality managers • Quality of the soul gets exhibited in quality of work. • Every thing belongs to Lord and managers are care takers not possessers.

Bhagavad Gita Chapter Briefin	Application of MBS	
	What they don't teach in Business school but Gita teaches.	**Corporate slogan**
Chapter 14 The three modes of material nature: All embodied souls are under the control of the three modes of material nature; goodness, passion and ignorance. Lord explains what these modes are, how they act upon us, how one transcends them and the symptoms of one who has attained the transcendence.	It also brings out the fact how the living entity is limited and controlled, with in his field, by the powerful shackles of three modes. As managers if one understands the stake holders and their modes of nature then one will be able to effectively handle people and situations for the benefit of the organization and others. Managers can handle Conflict resolutions better by understanding how the modes of nature act. It also enlightens understanding of the self by managers.	• Beware !People act helplessly under the three modes • Knowing the nature of modes increases productivity . • Modes act on us and we react. When we act for the pleasure of the Lord, the Lord reacts/ reciprocates

Bhagavad Gita Chapter Briefin	**Application of MBS**	
	What they don't teach in Business school but Gita teaches.	**Corporate slogan**
Chapter 15. The Yoga of the Supreme: The ultimate purpose of the Vedic knowledge is to detach from material things and get attached to the Lord and service. Here Krishna uses the allegory of a banyan tree to describe the entire material world and how to get out of entanglement. There are two classes of beings – one fallible and infallible- and in the material world every living entity is fallible	MBS enlightens the managers that by understanding the mercy of the Lord, both wisdom and perfection are achieved. The most important thing to be vanquished is the weakness of the heart exhibited by : 1.Propensity to lord over the material nature and 2.To get attached to matter and possessing the matter. Most of the recent Corporate Scandals of Enron, Satyam etc can be traced to the violation of this principle.	• The Lord is said to be the sun, and ignorance is like darkness. When the sun is present, there is no question of darkness.

Bhagavad Gita Chapter Briefin	Application of MBS	
	What they don't teach in Business school but Gita teaches.	**Corporate slogan**
Chapter 16 Divine and demonic natures: Those who possess demonic qualities and who live whimsically without following the regulations of scriptures attain lower births and further material bondage. But those who possess divine qualities and live regulated lives, abiding by scriptural authority, gradually attain spiritual perfection.	**Lord Krishna says** that Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquility; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and from the passion for honor—these transcendental qualities, belong to godly men endowed with divine nature. Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them. Perplexed by various anxieties and bound by a network of illusions, they become	• Transcendental qualities liberate one; demonic qualities create bondage • People are divine or demoniac by the qualities and habits they possess. Do not brand them.

Chapter 16 (Cont:-)	too strongly attached to sense enjoyment. Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations. Thus by understanding the nature of the people around him, a manager will be able to handle people effectively and efficiently	

Bhagavad Gita Chapter Briefin	**Application of MBS**	
	What they don't teach in Business school but Gita teaches.	**Corporate slogan**
Chapter 17 Divisions of Faith: There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent , material results, where as acts performed in goodness in accordance with scriptural injunctions, purify the heart.	In terms of different situations in the modes of material nature, there are differences in the manner of eating and performing sacrifices, austerities and charities. They are not all conducted on the same level. Just like the basic colors mixed to create verities, the three modes are mixed to create nine, eighty one or more combinations and one act accordingly. A manager should understand that faith in the Lord is the basic criteria and continue to perform the duties with full conviction.	• The motive of action is important than action itself • Faith in the scriptures help us to transcend the modes • When faith matures it is called Love of GOD

Bhagavad Gita Chapter Briefin	Application of MBS	
	What they don't teach in Business school but Gita teaches.	**Corporate slogan**
Chapter 18 The perfection of Renunciation: To conclude with, Krishna explains the meaning of renunciation and the effects of the modes on human consciousness and activities. The giving up of activities that are based on material desire is what great learned men call the renounced order of life [sannyäsa]. And giving up the results of all activities is what the wise call renunciation [tyäga]. Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls. All these activities should be performed without attachment or any expectation of result. They should be performed as a matter of duty.	Krishna's advise to Arjuna clears several managerial doubts for application of MBS: 1.One's prescribed duties should never be renounced 2. The intelligent manager situated in the mode of goodness, neither hateful of inauspicious work nor attached to auspicious work, has no doubts about work. 3. One who renounces the fruits of action is called true renouncer. 4.It is better to be engaged in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. 5.Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work	• Dutiful but mentally detached actions brings no reactions. • Never give up the duty; Perform keeping faith in the Lord, under all circumstanc es.

5.2.2. 5 C'S FROM BHAGAVAD GITA

Bhagavad Gita also brings out the 5 C's – Capital, Capability, Connections, Communication and Commitment as the key perspectives for management of organizations. However, the managers as individuals, who are managing the organization have to ensure that they possess the three D's

- Discipline Self Control by (rules),
- Detachment (not possessive or attached to end result) and
- Devotion (Self less devotional service).

This will make the process of Empowerment, leadership, Delegation and Networking effective. The vital link between business and management is the leader. From the wisdom of Bhagavad Gita, this process can in summary involve discipline, detachment and devotion, reinforcing the commitment to sustain an on-going concern for business.

5.2.3. RIGHT MAN FOR THE RIGHT JOB:

There are different kinds of people in an organization. As a manager one should be aware of the team.

- The first set of people is the lazy people or SUSTA. These people are so lazy they have to be motivated to even have coffee or treat at tea time.
- The second set of people is the busy people or VYSTHA. These people are always busy but there is no output.
- The third category of people is the cribbers or GRASTA. They are average performers and they never do any work unless they are told to do. They remain doing the same work for longer time. These people crib for each and every thing in the organization. This group is a disease in the organization that is contagious
- The fourth and the best category of people are performers or MASTHA. These are the real contributors for the success of the organization. There are only 20% of these in any successful organization. They are the pillars of a successful enterprise not racing after monetary short-term gains, nor wallowing in self-pity and misery under adverse conditions. These people have their eyes on the objectives of the organization and not on what they get out of such work. These are the people who adhere to the philosophy of "Do your work without expecting fruits for thyself" as explained in B.G.(2.49)

In the first chapter of Gita, the doubts in mind that Arjuna comes across exactly represent the mind of Managers 'to do or not to do'. The remaining Seventeen chapters provide answers to all management problems. However tough is the assignment, one will develop strength to do it without stress, strain and tensions like Arjuna performed the war and became victorious. And therefore, orienting the Managers, workers on MBS will surely help in achieving the goals without subjecting the workforce to stress. The outlook of "Sthitaprajnaya" (one who is fixed up and equipoised at all times) makes up the mind to face failure and success with the same condition of mind and thus reduces the tension of mind.

5.2.4. PERSUASION:

The Managers can note that the entire Bhagavad Gita is an exhibition of persuasion to perform. Lord Krishna never forced Arjuna to perform his duty but gradually imparted the knowledge, motivated him and finally self propelled Arjuna for action.

Arjuna said finally after listening to Krishna with faith and submission that his illusion is now gone and that he has regained the memory. With firmness of heart, free from doubt, he was prepared to act to the Will of the Lord. From the above table and analysis , one may understand that Bagavad Gita contains pearls of wisdom for managers for

self management and management of enterprises. These principles stand to be applicable for all ages and all times. This is the ultimate goal of MBS-inspiring people by scriptures for self propelled action which brings out the desired result.

5.3. MANAGEMENT LESSONS FROM SRIMAD BHAGAVADAM

Srimad Bhagavadam is written about Krishna by Vysadeva. It is another ocean of Practical Management Wisdom. In Srimad Bhagavadam, Canto 11, Lord Krishna narrates to Udhava about the meeting of Maharaj Yadu with an Avadhuta, a mendicant. Maharj Yadu enquires about his source of wisdom and how he came to such matured understanding. The Avadhuta responded by saying that he has taken shelter of 24 Gurus and that is the source of great wisdom. The response of the Avadutha brings out several managerial insights.

The Avadhuta explained in detail about his 24 Gurus like the earth, the wind, the sky and so on. The researcher has brought out the MBS concepts after due analysis.

1. **The Earth**: A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of God, and thus he should never be distracted

from progress on his own path. Mother earth is the symbol of tolerance.

Managers can learn the Principle of tolerance, from mother earth in spite of being exploited, continues to give and share, for others.

tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

(Ref Śrī Śrī Śikṣāṣṭaka verse 3)

This verse also gives emphasis on tolerance and humility. It is said that one should be more tolerant than a tree ,thinking oneself lower than the straw in the street; devoid of all sense of false prestige, should be ready to offer all respect to others and expect nothing in return. This should be the mood while managers execute their duties.

2. **The Wind:** Even a transcendentalist is surrounded by innumerable material objects which possess good and bad qualities but transcends without getting entangled, like a wind.

   The quality to be learnt by managers from the wind is to remain unchanged and unaffected by the objects or circumstances but always remaining flexible. In the process of leading people, one may need to motivate people. The breeze some times carries

droplets of water which gives cooling or refreshing effect for those who suffer from outside heat.

This type of motivation by the managers to support the subordinates is essential. At the same time, the breeze fuels the fire too. Similarly the manager should fuel the desired changes required to eliminate the unwanted processes. Yet in both cases, one remains flexible, unaffected by the processes or people and never identifies with the position, name or fame.

3. **The Sky:** The sky teaches us that the soul always remains untouched and unaffected by matter, even though a part of the material world.

From the sky, the managers can learn many things -to be accommodative and undisturbed under any circumstances. There are many atmospheric disturbances, such as violent storms, volcanic eruption etc but the sky remains vast and never gets affected. Similarly, a manager should be accommodative encompassing the whole organization. There will always be disturbances due to men, machines or management decisions, but one must learn to be unaffected but accommodative. One must be accommodative without compromising on principles.

4. **The wate**r: A saintly person is like pure water, free from all contamination and capable of purifying all thing and remains transparent…

   From the water, the manager should learn to be transparent and ready to quench the thirst – of information/ clarify the doubts- of the subordinates. The flowing stream makes a pleasant sound; rivers, lakes and oceans are always pleasing to see. Similarly, a good manager is always pleasant, his talks are attractive and are meaningful and subordinates look forward to associate with him.

5. **Fire** Just like fire, a saintly person sometimes appears concealed and other times reveals himself.

   This is a very important qualification for a manager. Some times during interrogation or investigation one should be like a fire to bring out the truth .This is only to send out the strong message just like fire, he needs to be handled carefully and not to be taken for granted. However, just like fire which never gets contaminated even while burning filthy things, a manger never loses his values even in dealings with unscrupulous persons. Some times during meetings, public functions etc, one must be humble enough to conceal ones glories.

6. **The moon**: The various phases of one's material life, beginning with birth and culminating in death… just like the apparent waxing and waning of the moon do not affect the moon itself.

   It is a known fact for managers, to notice and manage the business or product life cycle of birth, introduction, growth, maturity, decline and death. As a manager one needs to know when to introduce the new product in the product life cycle. Similarly managers should also have the knowledge of stages of life, birth, growth, and maintenance, production of by-products, dwindling and death. This facilitates managers to handle subordinates effectively. From the moon one may also learn the quality of remaining unchanged in spite of waxing and waning but providing coolness for a higher purpose to all equality.

7. **The Sun:** The sun evaporates water from the surface of the earth and later returns it in the from of rain… The sun also shines on all objects but for the common man it apparently looks divided but it remains the same and when it shines it does it with the same intensity to all equally.

   Similarly a manager is a custodian of the wealth of its shareholders/investors and it is the prime responsibility to convert

the investment and return the wealth in the form of profits or services to the investors and other stake holders. He is also equal in dealings, even while having different assignments and stress levels, a manager never loses focus but remains equipoised. From the sun , a manager will also learn the quality of not getting contaminated even when shining on the filthy objects and retain ones standards and values.

8. **The pigeon**: The Avadutha said to the king that one should never indulge in excessive affection or concern for any one or anything, otherwise, one will have to experience great suffering, just like the foolish pigeon.

   The story of the pigeon goes like this. Once, a pigeon was living with its wife and children. The parents were too much attached to each other as the pigeons do and also attached to the smaller ones. At one time when the parents were out to search food, a hunter came and caught the small birds and the mother also fell pray to the hunter's net. Later the male pigeon came and upon seeing the pathetic condition of its family, went blank and it too got into the hunter's net.

   A manager should develop the skill of being attached to work/prescribed duty and not to the outcome. Also, the myopic

vision of "my department or my unit" by the managers will only lead to catastrophic results. From the pigeon, managers need to learn to be unattached to end result but remaining faithful like the pigeon couple. The underlying message for managers from the pigeons is that even if one reaches a higher position, but fails to realize the net of materialistic web around him, will soon fall pray to the lower modes as we have seen in the recent case of Satyam.

9. **The Python**: One will automatically experience happiness or distress even without seeking it. The Python lies down and while remaining inactive, it accepts whatever food comes of its own accord.

   The manager can learn the quality of avoiding unnecessary endeavor in search of increasing ones wealth. Following the example of python, one should remain peaceful and patient in achieving the organizational long term goals.

   Srila Prabhupada , Founder Acharya of ISKCON, quoted that the perfect requirement of a manager is to be Lazy Intelligent. One may be busy intelligent but then a manager becomes unapproachable. A busy fool is the cause of lot of waste and a lazy fool is a misfit. From the python , a manager can learn the quality of lazy intelligence.

JOHARI WINDOW

	Fool	**Intelligent**
Lazy	I	III
Busy	II	IV

Source: Veda base – Secondary source

10. **The Ocean:** A saintly sage is like the ocean- happy and pleasant in his external appearance but internally very grave and thoughtful. Deep sea divers can find lot of wealth beneath and it is a shelter for millions of living entities. The ocean also is very accommodative and it does not swell up during rainy season nor does it dry up during summer.

    Similarly a manager learns to be accommodative both in boom and in depression and he is composed in both difficult and joyous situations. The manager learns the quality of remaining fixed up in the goals internally but accommodative and cheerful outside.

11. **The Moth**: Being attracted by fire, the moth rushes to its destruction. It is born in the twilight time and before dawn its life is over just by its natural attraction to fire.

    In corporate history as well as in political circles, the great fall downs of powerful personalities are by the power of lust. Bill Clinton, the former President of the USA and the Australian

Cricketer, Share Warne are perfect examples in the recent history. They being leaders still got attracted to opposite gender and were to lose their leadership position. Just as moth , maddened by the fire rushes blindly into its flames, a leader maddened by opposite gender, performs such actions in rush and gets consumed by the material desires to enjoy. Hence the lesson for the manager is to be on guard against flowery or bright presentation or pleasing words of the opposite gender. It is always suggested to use one's intelligence over the pleasures of the mind and senses.

12. **The Honeybee:** As the honey bee takes the nectar from all flowers, big or small, similarly an intelligent human being should take the essence from all religious scriptures.

The key message for the managers from the honey bee is to be selective in gathering relevant information and not to become like an intellectual donkey carrying heavy loads of information and end up in analysis – paralysis. A manager should be able to identify the nectar or sweetness or positive in others and appreciate the subordinates for those qualities. One will be an able manager if he is able to catch some one doing right & reward them, rather than, catch some one doing wrong and punish. While the former is a positive stroke, the later is a negative stroke. The other side of the

lesson to be learnt from honeybees is not to be greedy. The greedy honeybees accumulate so much that eventually get trapped in the hive and die. In the same way, the managers should be cautious of over accumulation of material possessions and eventually face the same consequences like the greedy honeybees .

13. **The elephant**: Elephants are captured in the jungle using a simple technique. A large hole is dug and covered with grass, leaves, mud etc. A she elephant is exhibited in the front of the male, who chases after her. Thus he falls in to the hole and gets captured.

The managerial lesson to be learnt from the elephant is that the desire to relish the touch sensation with opposite gender, is certainly the cause of ones ruining. Therefore managers being at the senior positions should exhibit such impeccable value systems, so that one may not fall pray to materialistic sense enjoyment.

In Bhagavad Gita, Lord stresses the point emphatically in BG 3.37

śrī-bhagavān uvāca

kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ

mahāśano mahā-pāpmā viddhy enam iha vairiṇam

The Lord said: “It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world”.

14.The honey thief: The bees put in lot of efforts to accumulate the honey that is taken away from the hive, by some one who may sell it or use it for self enjoyment.

Considering this, a wise manager should not be greedy to accumulate more and more. What ever is accumulated should be accepted as the mercy of the Lord and distribute it to the stake holders. Other wise the wealth so accumulated, will be swindled in some way or other. No matter how carefully one hides his hard earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts and try to take it away. The manager should keep this axiom and perform his duties.

15.The deer: The deer becomes captivated by the hunters sweet music and gets caught easily.

Talking clue from this, manager should avoid sweet praises, and avoid falling pray to sense enjoyment thereby, becoming a victim later. On the contrary a manager should spend his time in hearing the words of the scriptures and wisdom of the learned persons, so that one can accumulate lot of inner strength and conviction to perform the duties efficiently and effectively.

16.The fish: Just as a fish, incited by the desire to enjoy with his tongue, is fatally trapped on the fisherman’s hook, similarly a

foolish person is bewildered and ruined by the extremely disturbing urges of the tongue.

vāco vegaṁ manasaḥ krodha-vegaṁ

jihvā-vegam udaropastha-vegam

etān vegān yo viṣaheta dhīraḥ

sarvām apīmāṁ pṛthivīṁ sa śiṣyāt (NOI 1)

It is means that a sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

Of all the senses tongue is insatiable. It gets hooked easily like the fish falling pray. From this a manager learns the importance to control his tongue which has two functions- one to eat palatable things and the other to keep talking. By restricting the intake, one keeps one self fit and by controlling the tongue to speak and increase the hearing , one will be able to manage better.

17. **Pingala the Prostitute:** Avadhuta brings the analogy of a prostitute. Once the prostitute Pingala felt unhappy about waiting for a long time for customer and at that time wisdom dawned on her. She felt "This body is like my house and the bones are its beams and pillars. It is full of stool and urine and the nine doors excrete foul substances. Who besides me is so foolish? I dedicated

myself to this body, hoping to get love and pleasure from it. Now appreciate that my suffering was actually the cause of my good fortune , since Lord has now shown this Mercy by such realization." Finally she gave up her profession and surrendered to Lord"

From the story of Pingala, one may learn to be detached from acquiring power, position and money for these things are temporary and the self actualization need, as stated by Maslow can lead one to the platform of higher realization to move away from lower needs.

18. **The Kurara Bird:** There was a flock of Kurara birds (hawks) that could not find any pray. Being famished , when they saw a weaker kurara bird, having some pray, they attacked it. Seeing the great danger, the weak bird gave up the pray and got relieved of its distress.

Managers should learn to give up the pretty things for achieving a higher purpose or goal. One also must give up possessiveness and attachment because it ultimately leads to misery. This kind of pro-activeness on the part of a manager is expected. The same can be learnt from the way they catch the monkeys by putting peanuts in to bottles with small mouth. The monkeys put the hands in to pick up and with peanuts in hand it is unable to get the hand out. The simple way is to leave the peanuts and hand will be out. Hence, a manager

should learn to leave the problems and March ahead rather to wait for the problems to leave of its own.

19. **The child**: “A Child gives birth to a mother”. “Be child like and not childish.” These are the quotes often used. The avanti Brahman says “ Children have no anxiety…”

    As managers, one should learn to be child like in experimenting newer things for increasing creativity in managing the organization. Also the best quality to be learnt is to be free from anxiety.

20. **The Young girl and the bracelets**: When many people live together there will always be quarrel. Even when just two persons live together, they will talk frivolously and sometimes disagree… Once a marriageable girl was alone and some guests came with the intention to marry her. The girl received them and later went to the kitchen to husk the rice and her bangles began to make noise…Later she cleverly removed the extra bangles and just kept one on each hand to carry on her work without noise…”

    One of the duties for the managers is to reduce conflicts and that has to be done tactfully. The bigger the group ,the higher the conflict. Hence by removing the extra members in the team, one may be able to reduce the conflict and carry on with the duties, like the young girl did. It also signifies how the one can silently

contribute without making huge noise about doing things or achievements. Also when there is common goal to work for, there is no conflict.

21. **The arrow maker:** The arrow maker was so much absorbed in the task of making a straight arrow that he did not notice the King passing right by him.

It is understood that when the king or big government officials move in the public, they are surrounded by several people and it is bound to make lot of noise. Despite the royal extravaganza , the arrow maker was so much absorbed in his work that he was oblivious of his surroundings.

Similar, was the case with Arjuna when his Guru ,Dronacharya asked him , "what is that he is able to see, Arjuna replied that he does not see anything except the eye of the target fish"

In Bhagavd Gita, it is clearly mentioned about the resoluteness of purpose.

Vyavasāyātmikā buddhir ekeha kuru-nandana

bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām (BG 2.41)

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched." Thus the managers can pick up the

quality of being resolute in purpose in spite of difficulties around, just like the arrow maker or Arjuna.

22. **The serpent's lesson**: The serpent does not build its own house. Rather it uses the dwelling of some one to further its purpose.. This may be used as a negative point but the managers can learn the principle of outsourcing, who are experts in the field and learn to utilize the strength of others to achieve their goals. It also helps one to develop the network from various industries for overall growth of the organization and the nation.

23. **The spider:** The spider manifests its thread from its mouth, expands it and plays with it for some time and eventually swallows it. One who is intelligent obtains spiritual knowledge even from an insect like the spider. Transcendental knowledge is visible everywhere for one who has the eyes to see**.** Similarly the manager has lot of wisdom to be learnt from scriptures for internalizing, before executing his plans to make it effective and efficient.

24. **The Wasp:** If out of love, hate or fear an embodied soul fixes his mind on some object with complete concentration and intelligence, one will attain the form of that upon which he is meditating. Once a wasp forced a weaker insect in to its hive; kept him trapped there. In

fear the insect mediated upon the captor and finally achieved the same state like of the wasp.

In such a way, a manager can get focused to achieve his goals according to the object of his concentration. This may be difficult in the beginning but with regular practice one can achieve perfection.

The final note: The Avadutha then concluded " having learned from these instructing gurus, I remain enlightened, renounced and without false ego ‚I wander"

Similarly the managers should learn from the scriptures, remain enlightened , detached from the end results , and without false prestige or fame move around ‚manage , motivate and inspire people by practical example to perform their best to achieve the common goals

5.4. MANAGEMENT LESSONS FROM OTHER VEDIC SCRIPTURES

5.4.1.RELATIONSHIP BUILDING:

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati

bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti-lakṣaṇam NoI 4

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting prasäda (food) and

offering food are the six symptoms of love shared by one devotee and another.

In this verse Srila Rupa Goswami explains the six kinds of relationship building activities: (1) giving charity/gifts, (2) accepting gifts (3) opening one's heart, (4) inquiring in confidence, (5) accepting sanctified food and(6) offering sanctified food to others. For instance, when one businessman wishes to contact another businessman he arranges a feast in a hotel, and over the feast openly expresses what he wishes to do. He then inquires from his business friend how he should act, and most often gifts are exchanged. Thus whenever there is a dealing of preti, or love in intimate dealings, these six activities are executed. Extending to HR functions these six activities help building healthy interpersonal relationships in organizations. The scriptures enlist the basic requirements for building relationships. From this one may understand how the scriptures cover all aspects of life and if followed, will help leaders to quickly gain confidence and aim at overall development.

5.4.2. CONTROL OF SENSES:

As discuss earlier, in this chapter NOI, verse 1, describes the importance of control of tongue as the first step to control the senses. A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

The conclusion is that a real leader is one who can control these six items—speech, mind, anger, tongue, belly and genitals. Such a leader is called a swami or Goswami. Swami means master, and Goswami means master of the go, or senses.

5.4.3. DUTIES

As regard duties to be performed, a manager has to keep the following aspect in mind.

One has the right to perform the prescribed duty, but not entitled to the fruits of action. Never consider oneself the cause of the results of activities, and never be attached to not doing the duty.

There are three considerations as regards duties: prescribed duties, capricious work, and inaction. Prescribed duties are activities enjoined in terms of one's acquired modes of material nature. Capricious work means

actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised Arjuna not be inactive, but that he perform his prescribed duty without being attached to the result.

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work performed as an obligation in terms of the scriptural injunctions, without desire for results, is action in the mode of goodness. Working for results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation. **Thus we derive the MBS principle that one has to perform various duties during his administrative career. However, the scriptures guide one to perform the prescribed duties keeping faith in the Lord and with full understanding of the repercussions.**

5.4.4. TEN COMMANDMENTS FOR MANAGEMENT FROM INDIAN SCRIPTURES

Various management thoughts have been researched out for the application of management and spirituality from the Indian scriptures -

Bhagavad Gita, Srimad Bhaghavadam and Bhakthi Rasamrutha Sindu which are summarized as Ten Commandments. These commandments when practiced may improve the organizational performance by improved consciousness of the managers and becoming aware that Lord is the ultimate doer. It does not imply that work or prescribed beauty should be neglected at the cost of MBS.

1. Thou shalt always be humble and learn to **organize** oneself by respecting others expecting none in return**.(The Bible also teaches "Only those who are humble and meek are eligible to enter the kingdom of the Lord)**
2. Thou shalt **plan** activities dependant on THY Lord and not being attached for the outcomes of decisions.
3. Thou shalt **Coordinate and begin the management process** with self management before managing others
4. Thou shalt not whimsically **decide and direct,** but through the eyes of Scriptures.
5. Thou shall **control** the speech, mind, senses and false ego, to be qualified to be a **Change Maker**.
6. Thou shalt **lead** with faith not think and acting one self to be the Master but always the servant of the servants **to create a positive impact on people and productivity**

7. Thou shalt **perform the prescribed duties** in the organization considering it as Yoga
8. Thou shalt **communicate, delegate and resolve the conflicts** with proper understanding of the three modes of nature –Goodness, Passion and Ignorance
9. Thou shalt **coordinate the HR practices and team building** by cultivating the six loving exchanges with co-operation
10. Thou shalt build SSS (spiritual Support System) for efficient and effective DSS (Decision Support System).

However due to project constraints of space etc the researcher has not elaborated on these commandments as elaborated for Thirukural but it can be a useful tool for future study.

5.4.5. CONCLUDING THOUGHT FROM RIG VEDA ON RELATIONSHIP MANAGEMENT:

Hospitality is a virtue. From the time of the Vedas, the guest is God's representative (ATITHI DEVO BHAVA). Sharing food is a noble quality. The simple meaningful verse

Moghamannam Vindate Aprachetaah

Satyam Braveemi Vadha Itsa Tasya

Naaryamanam Pushyati No Sakhaayam

Kevalaagho Bhavati Kevalaadee (R.V.X.117**.6)**

"The inhospitable man gathers food in vain. He cherishes neither elder gentlemen nor guests. He who eats alone is nothing but a sinner". The spirit of togetherness permeates throughout the Vedas. Learning together, working together, praying together and eating together is relationship management of an admirable level. We find that such principles are being applied by corporate world, especially Japanese management, who have the culture of dining together at work place. This has improved the interpersonal relationship and thus productivity as well.

Thus from the above analysis, it can be easily construed that Vedas and other scriptures contain such immense finer aspects of MBS for the corporate applications to improve relationships, productivity and profits too.

CHAPTER VI

ANALYSIS OF MBS CONCEPTS FROM THE RAMAYAN, MAHABAHRAT AND HENRY FAYOL'S PRINCIPLES

An attempt has been made to enlist the management thoughts from the Ramayan, the Mahabharat and the related analysis from those scriptures in terms of MBS principles which lead to key findings. This chapter also analyses the management principles of Henry Fayol vis-à-vis the Spiritual Support System (SSS)

6.1. MBS PRINCIPLES FROM RAMAYAN

At most times, in the discussions on Ramayana, references and quotations are Valmiki Ramayana, which is like an ocean of literal beauty with spiritual instructions but it requires very deep analysis to get the gems or the real meaning of Valmiki's instructions.

6.1.1.THE IDEAL HEROS:

The hearing, reading, remembering as well as discussion of Ramayana purifies the mind as it is also a part of devotional service (sarvanam kirtanam vishu smaranam……..). Almost everyone of the personalities in Ramayana has a lesson to teach. Rama as the ideal son, brother, husband, king and etc, Sita as the ideal wife, Lakshmana the ideal

brother and so also Baratha and Satruguna, Sugriva as the ideal friend, Hanuman as the ideal servant plus many more lessons that can be learnt from Dasaratha, Sumantara, Guha, Vibisheena, and the rest .

The lessons from Ramayana can also be applied in modern management of organization especially the leadership qualities of Lord Rama in administration of Ayodhya. There are also many modern management concepts such as EQ, MBO, Kaizen, strategic planning, organizing principles and etc where its origin can be traced to Valmiki Ramayana. Ramayana has great influence in many part of the world.

6.1.2. SPAN OF MANAGEMENT

To begin with, it may be relevant to discuss the aspect of span of management. Several news articles describe that the organizations fail due to lack of proper control since they have out grown in size. However, going back and referring to Ramayana, wherein Lord Rama took thousands of monkey soldiers to fight with Ravana and other Rakashasas. He never lost touch with people. Therefore the theory of loosing touch with people due to the large size of the organizations is infact not correct. A leader must find time to reach out people and understand from Ramayana that Lord Rama always had the time for its subject. In the recent past, Jack Welch of GE was found successful by adopting the strategy of keeping in

touch with people to manage the organization immediately after his take over. This disproves the theory of Span of Management.

6.1.3.VISION

In Ramayana, the battle leading to the climax was being played out. Rama's motley group of men and monkeys were no match for the evil Ravana's forces and weaponry. When Rama was asked by Vibhisahn as to how Lord Rama propose to defeat the mighty army of Ravana, He told Vibhishan, who listened with rapt attention, that He will defeat by a clear vision, and a cause worth fighting for. In the case of Ramayana, the cause was to rescue his beloved Sita and the vision was to defeat the evil forces. Thus it is clear that setting the vision is important for a leader.

6.1.4. WALK THE TALK

Coming back to the battlefield of Ramayana, Rama narrated to Vibhishan, that the four wheels of the chariot are character, courage, ethics, and valor. Character is the most fundamental thing for a leader. As a leader, one must know thoroughly the organization and what it stands for and communicate the same to the people through actions rather than words. It is essential for a leader to walk the talk; leadership or respect doesn't come from a business card., it is the ethics, the value system one embody that exhibits. Courage in this scenario would be the ability to take

unpopular decisions, while valor is the courage to defend those very decisions. Rama continued to enumerate what the horses drawing the chariot stood for. They are, strength, energy, and passion. In administration, one must have the strength to discriminate between the right and wrong, and the zeal and perseverance to keep working towards your goal. The four reins of a horse, are forgiveness, compassion, consistency, and equanimity. It is essential to touch the hearts before one may ask for the hand. Touching heart needs compassion and forgiveness. Consistency and equanimity are hallmark of character which creates trust with the followers. The chariot's wheels, the horses, and their reins are among the most important of a warrior's (and therefore a leader's) repertoire. The weaponry, knowledge, strategy, intelligence, skills, commitment, and a restraint of ego—these are the weapons that will help the leader win this mammoth battle of management. Rama proclaimed to his army and Vibhishan before leading them, that they should arm themselves with these and no war will be lost.. After a spirited battle, Rama's army—the motley group of men and monkeys defeated the heavily equipped Ravana and his forces. Thus MBS concepts can be applied in management.

6.1.5. CONSISTENCY

One needs to be consistent in approach to different people, no matter who they are and where they are coming from. Leadership calls for consistency, one of the reins of the horse, as the Ramayana so beautifully enumerates. Keep the words of the charioteer in mind and results are sure to follow. As leaders, one might be doing 200 things, from inspiring to coaching to strategizing but nothing will be accounted for if one doesn't produce results. And the best way to produce results is the ability to motivate oneself using SQ and inspire the team to achieve the goals. That's what leadership, as well as the essence of Lord Rama's words.

6.1.6. LEADERSHIP AND COMMUNICATION: A SCENE FROM RAMAYAN:

Competence, Courage, Communication, Commitment and compass are known 5 Cs of corporate leadership skills and requirements. Competence is about skills and qualifications. Compass is integrity and the rest are straight forward.

Hanunman's 4 Cs are well known and how he uses the 5 th C, the communication skills, is for managers to learn. Rama and Lakshmana while walking in search of Sita meet Hanuman who is in the disguise of a Brahmin, for the first time in Kiskinda where he was living with Sugriva in

exile.The moment he sets his eyes on Rama, he identifies him to be the only guy qualified to restore back the throne to my boss Sugriva and carefully addresses them and examines the brothers from Ayodhya.

ANALYSIS OF SCENE MAPPING FOR MBS

When Hanuman finishes his initial address Kambar says Rama asks Lakshmana who is this master of words, embodiment of (the wealth of)speaking skill (a rough attempted translation of 'Yarhol ichh SOLLIN SELVAN ").Such was the wisdom of Hanuman's words, Rama melted like a butter and was ready to sign any agreement even at the cost of his reputation as he realized Hanuman is the essential minister for the job at hand " locating and bringing back Sita". Thus the managers should possess excellent communication skills to get across the point .

6.1.7. CONSIDERATE

Vibishana with four his trusted aides were waiting for an answer from Rama whether his surrender will be accepted. Rama calls for an emergency discussion with his top core group of Generals, whether to take Vibhishina or not. Sugriva,Jambhavan and Neelan say "No" and justifies with valid and sound reasons for not taking him. Rama then looks at Hanuman for his opinion and Veer Hanuman starts slowly analyzing the situation. He says Yes and explains his view point.

ANALYSIS OF SCENE MAPPING FOR MBS

None would have read any better spoken words anywhere in literature than Kambar's verses 388 to 407 in Yudha kanta attributed to Hanuman negating other seniors opinion but taking the entire leadership with his wisdom and logic and is the best piece of oratory in Ramayan. Rama and others are spell bound when he finishes and Rama readily consents and endorses His desire to follow Hanuman's advice

There are many more examples of Hanuman's management skills (The entire Sundra Kantam is of his exploits, courage, commitment and decision making skills and assessment skills) that includes a beautiful one man commission report to Rama on his return from Lanka. Needless to say, Hanuman gets 100% and easily tops the list on performance evaluation. The Ramayana can serve as a useful reference book for those willing to learn. With Rama Rajya as a model for good governance, the Ramayana is a must read for management practitioners.

6.1.8.COMPASSIONATE DECISION: SCENE FROM RAMAYANA:

After Rama killed Vali, He makes Sugriva the king of Kishkinda and tells him to rest and relax for the next two months of rainy season and

after that help him in finding Sita. Sugriva gets intoxicated with alcoholic drinks and pleasures of flesh that he forgets his promise to Rama. After stern reminder by Hanuman, Sugriva sends messengers with orders to assemble the monkey army in Kishkinda.

ANALYSIS OF SCENE MAPPING FOR MBS

First time Lord Rama postpones the activity to send squads in search of Sita, by two months knowing that not much can be achieved in rainy season. It will sap the energy of the monkey army to carry the search in rain and it may kill their motivation to fight Ravana's army later.When Sugriva delays the search further due to negligence and distraction, Rama reprimands the monkey king, but still forgives him because he has marshaled the army. Thus Rama exhibits the process of decision making with compassion, keeping the higher purpose.(Long term goals).

6.1.9. TQM :THE SCENE FROM RAMAYANA:

In Sundarakandam, there is a fine description of Pushpaka Vimana, an aerial car that is in possession with Ravana. After describing how spacious and neatly decorated the Vimana is and how it can fly from one place to another on voice commands and how smoothly it lands etc. **Valmiki says that it was build by Vishwakarma, the divine architect, exactly as conceived in the mind of Brahma.** Again he says that there

was no part of the car that was not built with great effort, no part that was not significant, and no part that was not from the best material. (literal translation of the sloka). It means each and every part of the aerial car was considered significant and built with the best material available and with all required effort to make it perfect. Brahma gives it as a gift to Kubera. Ravana engages Kubera in a war and takes possession of the Pushpaka vimana.

HOW THE SCENE MAPS TO THE MBS PROCESS:

What captured the attention is that it was build by Vishwakarma, the divine architect, exactly as conceived in the mind of Brahma. This is the definition of quality. If it can be assured that the design and construction processes employed is such that the product turns out exactly as conceived by the customer in his mind, is what is called customer delight, exceeding the expectation. This is indeed TQM. Again, this statement, "each and every part of the aerial car was considered significant and built with the best material available and with all required effort to make it perfect" sounds like the earliest definition of Total Quality Management. Finally after Ravana was killed, Rama returns the Vimana to Kubera. This proves the moral and ethical practices observed without any consideration.

6.1.10. HOLISTIC DECISION- SCENE FROM RAMAYANA:

After killing Ravana and making Vibhishana the king of Lanka, Rama sends for Sita. When Sita arrives, He tells her cruelly that he defeated Ravana only to uphold the honor of the family and that He is not interested in her as she has stayed too long away from him. He tells her that she can freely choose to live with anyone else. These words gravely hurt Sita. She enters fire vouching that she shall be protected if she is truly chaste in her heart. Fire god brings her back alive and gives her to Rama. Rama accepts her wholeheartedly. The whole world finds what Rama already knew that Sita was pristine pure.

HOW THE SCENE MAPS TO THE MBS PROCESS

This scene is usually misunderstood but it also teaches leaders to take holistic decisions considering the past. To clear the misunderstanding this scene should be seen in conjunction with an earlier scene. When Rama goes behind a deer that Sita desired, He orders Lakshmana to stay back and safeguard Sita. Sita was disillusioned to believe that Rama was in danger by Ravana's sting operation. She tells Lakshmana to go after Rama. Lakshmana replies that Rama will never need his protection whereas she does. But suddenly Sita gets into a fit of anger and accuses Lakshmana that he has come to the forest not to help but lusting after her and that is why he

is letting Rama die away. She says that Bharatha sent him to kill Rama and get her. For a character as spotless as Lakshmana, these were like arrows of fire into his ears but he leaves. Soon Ravana comes there and abducts Sita.

When Lakshmana reaches Rama, Rama chides him for leaving Sita alone. Lakshmana explains his action. Rama says that it is still a mistake that he disobeyed the order and it is going to lead to great grief.

For Rama his team includes both Sita and Lakshmana. He gave Lakshmana feedback on the same day. Rama wanted to show Sita how it feels if one's character is assassinated when one is innocent at heart. So he created the scene, where he disowns Sita and then accepts her again.

6.1.11. SCENE FROM YUDDHA KANDA AND FROM RAVANA'S COURT ROOM:

After witnessing Hanuman's devastating prowess, Ravana called a meeting with all the leading raksasas. He said that impenetrable Lanka has been ravaged. According to authoritative opinion, the root cause of victory is good counsel and he describes three classes of men.

1. The wise person takes counsel of superiors and friends who have a common interest. Then according to their advice, one exerts himself to his fullest capacity, while ultimately depending upon the Lord.
2. The mediocre , thinks over a matter himself considering things in the light his own understanding and then acts accordingly.
3. The vilest of men, entirely give up the faith in the Lord and perform the actions whimsically, simply to satisfy their ego.

Similarly, there are three types of advice.

1. Good advice is given after an objective study of problem and in alignment with scriptures
2. Mediocre advice is given after a heated discussion of the problem and places more emphasis upon self interest than scriptural principles.
3. Bad advice is given out of false pride or flattery without considering the ultimate consequences.

Rakshasas like, Durmukha, Vajradamstra, Vajrahanu etc boasted of their prowess, assuring Ravana that they would conquer the enemy single handed. This falls under third type of advice. However, Vibhshana said that the wise have advised that violence should be

resorted to only after other three tactics of conciliation, gifts and dissention have failed and that too against those who are evil, and hence Sita to be returned to Rama. Later, when the heated discussion took place between Vibhishan, Indrajit, & Ravana, Vibhishan, chose to leave the irreligious rakshasas and decided to join Lord Rama. Thus Vibhishan's advice falls in the first category.

HOW THE SCENE MAPS TO THE MBS PROCESS:

From the above scene, the leaders doe's and don'ts can be learnt. The discussion clearly indicated the three classes of counsel available and the art of decision making using consultative/ participative style. It also portrays the responsibility of the leader or manager for ultimate decisions taken. From the Counsel of Vibishan, the leaders learn the secret of use of confrontation as a last option after due consideration of the first available processes- conciliation, gifts and dissention. This is an effective way to conflict resolution in corporate world.

Similarly, Rama's words of advice to Bharata are as relevant today and it maps to the MBS process, as they were in the Treta period, the time when Lord Rama lived. It is worthwhile to ponder over the thoughts and managerial wisdom of Lord Rama for corporate and other administrative

areas. Thus the analysis of Ramayan, which is like a ocean, reveals several pearls of wisdom in its depth of understanding.

6.2. MBS PRINCIPLES FROM MAHABHARATA

Mahabharata, one of the greatest epics of all times, is not just the story of a fratricidal war or a fount of wisdom for philosophers, it is also a comprehensive manual on strategy. The analogy between kingship and leadership and the application of kingship to modern business practices, makes Vyasa's poem a pertinent handbook on management. According to some, Mahabharata falls in the same league as other management bibles such as The Art of War by Sun Tzu, The Prince by Machiavelli and Go Rin No Sho (The book of five Rings) by Miyamoto Mushasi. Similar to what has been described in chapter IV about the management principles in Tirukural, one may find many such management lessons of MBS in Mahabharata. These are the insights to be learnt by the managers and students of business schools for application of MBS.

6.2.1. DUTY

It is imperative that the managers should be duty bound .Mahabharata brings out the guidelines for the administrative heads as to how to perform the prescribed duties.

A king can easily cross the oceans of the world with kingly duties as his boat, urged on by the breeze of gifts, with the scriptures as the tackle, intelligence as its helmsman and kept afloat by the power of righteousness. As regards the execution of ones duties successfully, it is stated that a king who is compassionate to all creatures, who never loses time by procrastination and who is careful in protecting his own self, succeeds in advancement.

6.2.2. SHARING TO SUCCESS

It also brings out the motivation factors of sharing and honoring .The enjoyments of good things after sharing them with others, paying proper honor to the ministers and subjugation of persons intoxicated with strength are said to constitute the duties of a king, which is applicable for managers.

6.2.3. MANAGEMENT BY SACRIFICE

Victory acquired by battle is very inferior. Having started (a war/marketing policy), one should see the act to the end. A king should acquire a large army consisting of four kinds of forces: infantry, cavalry, and chariot and elephant warriors. **But one should first seek to accomplish what he desires through peace. A king should first subdue himself and then seek to subdue his foes**. If by slaying a single individual

a family can be saved, if by slaying a single family a village can be saved, and if by slaying a village a kingdom can be saved, such acts of slaughter are not transgressions. The management lesson to be learnt can be termed as **Management By Sacrifice**. For the overall success of any organization, the basic criteria are the sacrifices made by the leaders. The marketing /competitive policy should be drawn by the leaders in such a way that it should not be aggressive but in a way that brings in peace and healthy competition.

6.2.4. FINER ASPECTS OF HR

Mahabharata brings out nicely how the administrative head should guard against unrest. Kingdoms in which anarchy prevails cannot exist. They are afflicted from without and the inhabitants devour one another. No one should dwell in a kingdom torn by anarchy. A king should, without doubt, look upon the subjects as his children. In determining their disputes, however, a king should not show compassion. That king who, even when overcome with danger and fear, still keeps his eyes on the duties of all men, earns the merit of the people. A person who serves the king cannot (with impunity) be guilty of heedlessness in doing the king’s work. All the said rules are applicable for current date HR.

6.2.5. DEALING WITH PEOPLE

To manage an organization, one may need to have a proper team. Mahabharata explains that it may be possible that in a matter of time, a friend becomes a foe and a foe becomes a friend, for this reason everyone should be trusted and also mistrusted. Manager has to be cautious to deal with the people. The boon that a friend can become, a foe is capable of the same intensity of treachery. A king cannot ignore a foe, however weak, for "a spark of fire can produce a conflagration and a particle of poison can kill". Kings may have many friends as also many enemies. However, he should ascertain who are friends and who are foes. Thus the manager can learn how to handle people carefully.

6.2.6. COUNSELORS

Mahabharata also explains about the importance of proper advice. A managerial team should have proper combination- right man for the right job and at the same time confidentiality should be maintained. In his court, the king should have preceptors and mighty bowmen, persons skilled in architecture, astronomers and astrologers, physicians and men of wisdom and learning. The kingdom has its roots in the counsels of policy that flow from its ministers and its growth proceeds from the same source. Like the tortoise protecting its limbs by withdrawing them into its shell, ministers

should protect their own counsel. A king should never disclose counsels to a minister who is not devoted to him. The most important principle for managers as discussed in various scriptures in chapters IV,V and VI is to control the senses. Mahabharata also brings out the importance. In all matters of importance, leader should appoint persons who have their senses under control.

6.2.7. FINANCE

A king who is mindful only of the means of acquiring profit never succeeds in acquiring either merit or wealth. A kingdom that has never been afflicted with calamity can never have prosperity. The treasury is the root of felicity in heaven and victory on earth. The one with the profit motive alone can never acquire either wealth or merit. If desirous of prosperity, a king should adopt all arts—humility, conciliation, bowing his head, inspiring hope and the like. Thus leaders must learn the MBS concepts from scriptures.

6.2.8. CONDUCT

The mantle of counselors should be chosen quite intelligently for the policies flow and proceed from this source. One who seeks to govern steeds without the proper methods only succeeds in enraging them. A king's acts should lead to his own benefit as well as that of others. A king

desirous of prosperity should always act with prudence, adopting measures to suit time and place. It is well known that time and place when taken into consideration, always produce the greatest good. He is the best of kings who has wisdom, who is possessed of liberality, who is ready to take advantage of the weaknesses of his foes, who is conversant with what is bad for each of the four orders of his subjects, who is prompt in action, who has his wealth under control, who is not vindictive, who is high-minded, who is not irascible by disposition, who is not given to boasting, and who vigorously pursues to completion all the work commenced by him. Thus MBS develops the required skills in leaders.

6.2.9. YAYATHI SYNDROME

The driving forces in today's businesses are speed and competition. There is a distinct danger that these forces cause erosion of the moral fiber, that in seeking the end, one permits oneself immoral means - tax evasion, illegitimate financial holdings, being "economical with the truth", deliberate oversight in the audit, too-clever financial reporting and so on. This phenomenon may be called as "yayati syndrome".

In the *Mahabharata*, we come across a king by the name of Yayati who, in order to revel in the endless enjoyment of body exchanged his old age with the youth of his obliging youngest son for a thousand years.

However, he found the pursuit of sensual enjoyments ultimately unsatisfying and came back to his son pleading him to take back his youth. This "yayati syndrome" shows the conflict between externally directed acquisitions (extrinsic motivation) and conscience (intrinsic motivation.) Management Satyam Raju's confession akin to Yayathi Syndrome.

6.2.10.LEADERSHIP

Leadership means taking responsibility. Attachment for actions, people and simultaneously detached from results knowing fully well that the Lord is the doer and all others are the instruments in His hands. This is the real leadership.

6.2.11. INTERNALIZATION BEFORE PLANNING

Kauravas: **Karna** went on a country-wide military mission, subdued the different kingdoms and acquired wealth. But it meant a loss in terms of both men and money and creation of new enemies.

Pandavas : Though in exile they turned their attention to improving over their weakness

Arjuna set out on a mission to acquires Divyastras.

Bhima met his brother Hanuman and got a blessing of enhanced strength.

Yudhisthira acquired teachings from the various wise Rishis, and also learnt the Game of Dice from Gandharava Chtrasena, lest he was challenged to yet another dice game. Its said that he had become undefeatable in Dice.

MBS LESSON :

Preparation is the basis. The 90-10 Principle is the beginning. What ever we plan & do, some things always go hay wire , we are helpless and try to seek the Mercy of the Lord. However, MBS insists on 100% dependence on the Mercy of the Lord while performing our prescribed duties. Under trying circumstances managers should learn how to turn ones weakness into Strength and march ahead fully dependant on the guidance of the Lord.

6.2.12. ALLIES

Kauravas had centralized power system with the greatest empire of the time. But not many powerful allies, except from old relations from far off places like Gandhara(Shakuni), Sindhu(Jayadrath) and Kambodia(Camboja - Bhagadutt)

Pandavas had no wealth, no power of their own, but had developed powerful allies.

- Panchala through Marriage with Darupadi.
- Dwarka through marriage with Arjuna and Subhadra.
- Magadh through marriage of Shadeva and Vijaya.
- Chedi through marriage of Nakula and Karenmayi.
- Kasi through marriage of Bhima and Balandhara.
- Kekaya through marriage of Yudhisthira and Devika.
- Matsya through marriage of Abhimanyu and Uttara.
- The Rakshasas through marriage of Bhima and Hidimba.
- The Nagas through marriage of Arjuna and Uloopi.

MBS Lesson :The real strength lies in making powerful Allies and in following the guidance of the Lord.

6.2.13. LEADERSHIP

- **Kauravas** had centralized leadership with one Head of Army at a time, who has supreme authority of 11 akshouhini of army- Bhishma, Drona, Karna, Shalya and Ashwatthama.
- **Pandavas** focused on distributed leadership- Seven commanders for the seven divisions (1 man command 1 akshouhini each).
- Virat (King of Matsya).

- Drupad (King of Pancala).
- Sahadeva(King of Magadha).
- Dhrshtaketu (King of Chedi).
- Satyaki (Only warrior from Dwarka).
- Shikhandi (Prince of Pancala).
- Dhrshtadymna – Commander in Chief.
- Arjuna –Supreme Commander.
- Krishna – Arjuna's charioteer and counselor.

MBS Lesson : Success is achieved through sharing the responsibilities and it also helps in building second line of management besides real time on the job training. Real leader is one who follows the right path and inspires his team to perform under all situations.

6.2.14.TEAM SPIRIT

- **Kauravas** lacked team spirit. They all fought their individual wars.
- Bhishma : For his Vow to protect the throne Hastinapur.
- Drona and Kripa : They owed allegiance to the throne.
- Shalya : Simply cheated by Duryodhana to be there. Was originally a Pandava ally.
- **Karna :** To prove his mantle against Arjuna. Friendship for Duryodhana.

- They didn't gel well with each other. Bhishma and Karna. Bhisma and Shakuni. Karna nd Shakuni. Karna and Shalya. Shalya and Bhishma. It was like a bees, hornets and mosquitoes put together in a jar.
- **Pandavas** worked as one team and their goal was one. As men, they all had huge respect for Krishna and Yudhisthira. While as warriors they were in complete awe of Bhima and Arjuna. Most of them were close relatives – cousins, brother-in-laws, father-in-laws. More than that they all were part of the decision-making process. It was their "common" war.

MBS Lesson

Teamwork succeeds where Individual effort fails.

No one can do every thing; but every one can do some thing. All for one and one for all. If one keeps faith in the Lord one also develops faith in the team and in the ultimate outcome**.**

6.2.15. INDIVIDUAL MOTIVES

Kauravas : Except for Duryodhana nobody wanted the War. All the 4 main generals had strong ties with the Pandavas.

- Bhishma (grandchildern) – Won't kill the panadavas. Will kill a thousand soldiers each day.

- Drona (students) – Won't kill the Pandavas. Will capture them only.
- Shalya (Nakula-Shadeva's maternal uncle) : Loved the Pandavas and covertly helped them by humiliating Karna
- Karna (brother to the Pandavas) : Promised not to kill any of the other Pandavas save Arjuna. A Team of Traitors.

Pandavas had common goal, but the individuals had their individual targets. Their own agenda, which became one with the teams' agenda.

- Dhratsadyumna : Drona.
- Shikhandi : Bhisma.
- Satayaki – Bhurisravas.
- Arjuna – Karna.Bhima – Duryodhana and his brothers.
- Sahadeva – Shakuni and his sons.
- Nakula –Karna's sons.

MBS Lesson : Just like Management By Objectives(MBO), the selection for the team is based on Selection By Goals (SBG) and thus the Right team is made by selecting the Right Individuals.

6.2.16. COMMITMENT

Kauravas : The Big 4 had big emotional attachment with the 5 Pandavas. Looking further on their commitment, it can thus be seen:

- Bhisma, himself gave away the secret of killing him to the Pandavas.He prolonged the War by killing only inconsequential

soldiers. He did not fight a warrior like Shikhandi because of his personal bias.

- Drona, too indirectly gave away his secret, by saying he was invulnerable as long as he held a weapon. Moreover he abandoned weapons as soon as he knew his son had died.
- Karna did not kill Yudhisthira and BHima when he got the chance. He gave away his Kavac and Kundala prior to his War. Karna fled innumerous times from the War when he was hurt. He didn't save Duhsasana when Bhima was killing him.
- Shalya kept on insulting Karna while in Battle.

Pandavas:

Abhimanyu , a 16 year old kid, ventured beyond enemy lines alone. This was suicide mission but he still went on and took a part of the army down with him. It took the combined effort of 7 Maharathis to take him down.

Ghatotkach even in death, took with him almost half the army. Yudhisthira followed Krishha's instruction, he knew he couldn't face Karna in War, but still went in to set an example. Yudhitshira when faced with the decision of whether to stick to his personal integrity or

welfare of the team.Krishna took up arms twice and almost entered the War, inspite of his promise, only to be stopped by Arjuna.

MBS Lesson : The interests of the Individual should never exceed the Team interest. The best man for a Job is not the one with the best capabilities or talents but one with the greatest commitment.

6.2.17. RIGHT MANAGERS

Krishna is the Greatest Crisis Manager the world has seen**.**

Yudhisthira always presented himself as a Low-key strategist.

- On the first day of the War, he played a Master game. Went over to the Enemy side to seek blessings from Elders. In reality he made a covert deal with them, wherein all of them agreed to help him and unfolded the secrets of defeating them.
- While coming back, he took a calculated risk. He made an offer to all the assembled people to change sides if they wanted to. He knew well of the lack of cohesiveness among the Kauravas. Yuyutsu, son of Dhrtarashtra crossed over to the Pandavas. This exposed the weakness of the Kauravas for all to see.

MBS Lesson : As a leader, one must lead from the front.Take Calculated risks.Inspire, invigorate, counsel your own team in moments of need.

CONCLUSION

What the mangers can presumably conclude from this exercise is to get an empirical understanding of project management and leadership/ managerial skills even while studying the scriptures which form the proper base for application of MBS in organizations. One can put that to use in our profession and succeed in the career. The scriptures like Ramayana have lived through ages, not just for a few practical concepts they teach, but the values and ethics that the heroes and heroines exhibit during trials and tribulations.

6.3. HENRY FAYOL'S 14 PRINCIPLES OF MANAGEMENT VS SPIRITUAL SUPPORT SYSTEM (SSS)

The researcher has made an attempt to find the finer aspects of Spiritual Support Systems and relates it with the Management principles of Henry Fayol.

1. Division of Labour **Vs** Varnashrama dharma.
2. Formal Authority /right (to give commands) **Vs** Authority based on Scriptures .
3. Discipline (follow the rules and regulations) **Vs** Spirituality begins with discipline.

4. Unity of Command **Vs** Accepting a Spiritual Master (Commands authority by Inspiring).
5. Unity of direction **Vs** Be guided by Spirituality(Guru, Sadhu and Sastras).
6. Subordination of Individual Interest to Common Good **Vs** Subordination of individual and organizational interest to Lord's Interest.
7. Remuneration **Vs** Accept the reward and punishment as the Mercy of the Lord.
8. Centralization Vs Keeping the Lord in the Centre of our activities
9. Hierarchy **Vs** Follow the Disciplic succession for dissemination for knowledge (Parampapra).
10. Order **Vs** Order of the Spiritual master as ones life and soul.
11. Equity **Vs** Treatment with equal Vision (Pandi daha Sama darshinaha).
12. Stability of Staff **Vs** Association with purpose.
13. Initiatives **Vs** Self driven by service and sacrifice.
14. Esprit De Corps (Promoting team spirit) **Vs Service with unity**

6.3.1.DIVISION OF LABOUR :

The more people specialize, the more efficiently they can perform their work. The principle is based on the modern assembly line. The purpose of such division of labor is to achieve better utilization of resources and get higher returns. **Vs** Varnashrama dharma

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ tasya

kartāram api māṁ viddhy akartāram avyayam (BG 4.13)

Human society all over the world is divided into four castes and four orders of life. The four castes are

1. The intelligent group (Top management- Think, strategies, plan etc)- Brahmanas
2. The martial group (Administrative head, Security etc)- Kshatriyas
3. The productive heads (Middle Management- HODs of production, marketing, finance.)- Vishyas
4. The labour class (Workers)-Sudras.

These castes are classified in terms of one's work and qualification and not by birth. Then again there are four orders of life namely 1. The student life, 2. The house holder's life, 3. The retired life and 4. The renounced life. In the best interest of the organization there must be such

divisions of life otherwise no social institution can grow up in healthy state. This institutional function of human society is known as the system of Varnashram Dharma which is quite natural for the civilized life as well as business organizations. The purpose is to bring in order and specialization for efficiency .

6.3.2. FORMAL AUTHORITY /RIGHT:

Managers give orders so that they can get the things done. While their formal authority gives them the right to do so, but the respect to follow the command comes from various personal traits like, moral, attitude, intelligence, job knowledge etc. However, the responsibility for action goes with the authority. Vs

Scripture based Authority

Veda Base clearly indicates where the authority comes from and the related responsibility. What ever situation may be, the authority of the scriptures should be taken as final, since it is for the ultimate benefit of the concerned manager, the team and the organization.

As Śrīla Prabhupāda, founder Acharya of ISKCON, writes in Bhagavad-gītā As It Is, that the process of speaking is to say something upheld by authority. One should at once quote from scriptural authority to

back up what is being said. The scriptures have authority, and so too does the Acharya.

Lord Krishna wanted Arjuna to become the authority in understanding the Bhagavad-Gita. There are many things one have to accept solely on grounds of superior authority. There is no source of understanding the identity of the father except by the authority of the mother. The lawbook for the entire human society is the Manu-saàhitä, which directs all activities towards the transcendental service of the Lord. Every king, therefore, must know that his responsibility in administration is not merely to exact taxes from the citizens but to see personally that the citizens under him are being trained proper worship. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility, otherwise one will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty. SB 3.13.12

6.3.3.DISCIPLINE (follow the rules and regulations)

According to Henry Fayol, members of the organization must follow the rules and regulations that govern the organization. To Fayol, discipline will result from good leadership at all levels of the organization, fair agreements (such as provisions for rewarding superior performance), and judiciously enforced penalties for infractions. **Vs**

Spirituality begins with discipline

One has to follow the prescribed rules and regulations of religious principles in order to rise up to the platform of knowledge, because by knowledge and devotion only can one liberate himself (BG 2.14.)

The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables.

By following all these rules and regulations of living, one becomes purified, and all misconceptions due to ignorance, become nil. It is specifically mentioned that the causes of material entanglement are completely vanquished. In Sanskrit it is called anartha-nivṛtti. (SB 3.33.26).

SSS prescribes certain do’s and dont’s as a part of rules and regulations. However, it strictly warns one from misinterpreting the rules and regulations to ones advantage.

In the NOI the two verses explain the do’s and don’t’s in devotional service.

atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ

jana-saṅgaś ca laulyaṁ ca ṣaḍbhir bhaktir vinaśyati

Don’ts

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over endeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) Practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons and (6) being greedy for mundane achievements.

Do's

utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt

saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles (5) abandoning the unwanted association of, and (6) following in the footsteps of the previous äcäryas. These six principles undoubtedly assure the complete success of devotional service.

Thus the SSS principle advocates perfect discipline for the managers to be able to execute the duties. Unless one is disciplined himself, one cannot expect his subordinates to be so.

6.3.4. UNITY OF COMMAND

Here Henry Fayol stressed that each employee must receive instruction about a particular operation or function from only one person. He believed that when an employee reported to more than one superior, conflict in instructions and confusion in authority would result. **Vs**

Accepting a Spiritual Master (Commands authority by Inspiring)

SSS supports one, to have a formal Guru so that one may learn the art of proper self - management. Thus one gets duly empowered to qualify to become a good manager and such a manager commands authority by inspiring.

According to revealed scriptures, a guru is called also an Acharya, or a person who has personally assimilated all the essence of çästras and has helped his disciples to adopt the ways. Once accepted, the spiritual master takes responsibility for the disciple. And disciple also must be obedient to the spiritual master for life, for good. That is the relationship.

tad viddhi praṇipātena paripraśnena sevayā

upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ BG 4.34

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Thus one may accept a spiritual authority to gain knowledge and then it can be disseminated to get the work done in the course of executing ones duties as Manager. To set an example, Lord Śrī Kṛṣṇa, Lord Śrī Rāma and Lord Śrī Caitanya Mahāprabhu accepted a spiritual master:

Thus it is proved that a good subordinate can become a good master/manager by properly receiving authority and also executing ones duties properly.

6.3.5. UNITY OF DIRECTION

Fayol suggested to have unity of direction in various functional levels of the organizations. This will lead to uniformity and better relationship amongst departments. **Vs**

Unity of guidance by Spirituality (Guru, Sadhu and Sastras)

As stated by Narottama dasa Ṭhākura,(sādhu-śāstra-guru): one has to test all spiritual instructions according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sädhus, or saintly persons. The sādhu confirms the scripture, and the spiritual master follows and explains the scripture. So sādhu, śāstra, and guru are always in agreement. What is spoken in the scripture is accepted by saintly persons, and what is spoken in the scripture is followed and explained by the spiritual master, and he explains only that. Thus the unity of direction automatically gets established.

6.3.6. SUBORDINATION OF INDIVIDUAL INTEREST TO COMMON GOOD:

Henry Fayol delineated the fact that the organizational interest will supersede any individual interest and that way the organization will stand to be protected.

Vs

Subordination of individual and organizational interest to Lord's Interest is the sum and substance of MBS. It is said in Srimad Bagavadam and Bhagavad Gita about true knowledge. One is said to be in knowledge if one has the following :

- Exhibits his intelligence in decisions
- Acts based on the time ,place and circumstances
- Knows the perfect way of executing activities
- Knowledge of the self/spirituality to please the Lord by the body, mind and soul.
- Exhibits gratitude to Lord and others

From this it can be inferred that the real knowledge is to please the Lord by the words, actions and dealings with others.

6.3.7. REMUNERATION

Fayol brought out the principle of fairness in remuneration. Compensation for the work done should be fair both to the employee

and employer. The reward systems of the organization guides the action that generally have a great impact on the motivation and performance of the individual employees. It must be seen as fair by the work group so that they will not feel resentful and retaliate in any manner. **Vs**

Reward is assured and automatic**:** The SSS principle stresses on faith in the Lord as the starting point of ones activities. The Lord is the ultimate master in every way and the rewards will be asper the actions and inactions.

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham mama

vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ BG 4.11

The Lord assures Arjuna that "As one surrender unto Me, I reward them accordingly". The word bhajamy here refers to "reward". Here reward is purely a reciprocation of love and it is the basis of spirituality. The reward, as per the scriptures , is based on the sacrifices done by the individual. One has to perform the prescribed duty without any expectation and the Lord will reward suitably.

Manu-samhita says that if one accepts punishment as a reward dealt by the master, he becomes intelligent enough not to commit the same mistake again. (SB 4.26.21)

Therefore , SSS lays emphasis on the proper performance of ones duty and the reward is automatic and there is no doubt. Of sacrifices, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward, is of the nature of goodness. (BG 17.11)

6.3.8.CENTRALIZATION

Centralization of activities emphasizes lesser dependence on subordinates for decision making as opposed to decentralization. Fayol believed that managers should retain the final responsibility but also needs to give authority to subordinates to do their jobs effectively. The final issue is to find the right balance between centralization and decentralization. **Vs** Keeping the Lord, as the Centre of our activities :

This is a very essential principle of SSS. What ever one does, it is witnessed by the Lord. It should be done as per the scriptures, keeping the Lord in the Centre. The scriptures and Spiritual Gurus, suggest keeping the Lord as the Centre of our activity while giving the empowerment to the individuals to act independently within the given frame work.

6.3. 9. HIERARCHY

The line of authority in an organization is often represented by the organizational chart- running in order of rank from top management to the lower management expressing the relationship between them. This also delineates the flow or channel of communication. **Vs**

Follow the Disciplic succession (Parampapra)

evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ

sa kāleneha mata yogo naṣṭaḥ parantapa BG 4.2

It is clearly stated that the Gita was especially meant for the saintly kings (administrators) because they were to execute its purpose in ruling over the citizens or subordinates.Here Arjuna expresses himself through the grace of Krishna. If we want to understand Bhagavad-gita, we should accept the statements in these two verses. This is called the paramparä system, acceptance of the disciplic succession. Unless one is in the disciplic succession, one cannot understand Scriptures. Bg 10.12-13

Perfect knowledge comes from paramparä, or deductive knowledge coming down from the authority to the submissive aural receiver who is bona fide by service and surrender.

6.3.10. ORDER

Fayol expressed the management principle of proper systems- for materials and men. A place for every thing; and every thing in its place for materials and Right man for the right job. **Vs**

Systems (Vedic scriptures / the transcendental system)

The Lord is the creator of everything- all systems.

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu

yukta-svapnāvabodhasya yogo bhavati duḥkha-hā BG 6.17

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system. Thus it is understood that, by following the rules and regulations or proper systems, one will be able to do the administration or manage the affairs properly. Systematic management of one self before managing others ,is the key principle of SSS.

6.3.11.EQUITY

Fayol advocated the principle that managers should be both friendly and fair to their subordinates **Vs**

Equal Vision (Pandi daha Sama darshinaha)

vidyā-vinaya-sampanne brāhmaṇe gavi hastini

śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ Bg 5.18

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brähmaëa, a cow, an elephant, a dog and a dog-eater.

The brahmaṇa and the outcaste may be different from the social point of view, or a dog, a cow, and an elephant may be different from the point of view of species, but these differences of body are meaningless from the viewpoint of a learned transcendentalist. This is due to the relationship to the Supreme, and Paramätmä, is present in everyone's heart. Such an understanding of the Supreme is real knowledge and equity.

6.3.12. STABILITY OF STAFF

Fayol stressed on the principle of less employee turnover to maintain the quality and continuity of the systems..A high employee turnover is bound to affect the efficiency, productivity and thereby profits. Therefore,

stability of staff is important for better management of the organizations. **VS** Association with purpose

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting food and offering food are the six symptoms of love shared by one to another as given in NOI verse 4.

Even in ordinary social activities, these six types of dealings between two loving friends are absolutely necessary. Thus whenever there is a dealing of préti, or love in intimate dealings, these six activities are executed, the association is bound to flourish.Thus a manager by following the SSS , will be able to efficiently retain the staff willingly and the productivity, efficiency etc can be easily achieved.

6.3.13. INITIATIVE

The employees must be given the necessary circumstances and opportunities to bring out their talents by own initiatives. This will come amongst subordinates by empowerment, freedom to conceive & execute the plans and opportunity to learn. **Vs** Self driven by service and sacrifice.

The scriptures suggest that by right association one develops keen desire to do devotional service which purifies the heart. Nature of the soul

is to serve and it is the natural tendency. By applying MBS and SSS principles, one develops the attitude to serve with out expecting anything in return as sacrifice. This will bring in highest levels of service as seen practically in Mother Teresa.

6.3.14 ESPRIT DE CORPS (Promoting team spirit)

Promoting team spirit will give the organization a sese of unity. Fayol said that even small factors could help develop this spirit. He suggested Verbal communication instead of formal written communication when ever possible. **Vs**

Service with unity

Spirituality is based on the relationships with Lord and other living entities. When there is unity of purpose to serve, then it becomes easy to develop team spirit. It is understood from Ramayan and Mahabharat how the team was united in serving together even though , the circumstances were unfavorable. The higher purpose of MBS unites people automatically.

Thus from the above analysis, it may be inferred that MBS applications from Scriptures are worth trying for developing managerial insights and to increase organizational culture and development.

CHAPTER VII

ANALYSIS OF PRIMARY DATA IN RELATION TO MBS

This chapter analyses the primary data in relation to the objectives to validate the research .It also portrays the modern management's dilemma with respect to occupation, ethics, value bankruptcy and how MBS can fit in the work place.

7.1 ANALYSIS OF PRIMARY DATA

The primary data collected have been classified and listed in chapter III. Based on that data and using further statistical tools like Chi-square , Anova, etc further attempts have been made in this chapter to correlate the factors.

7. 1.1 ASSOCIATION BETWEEN FREQUENCY OF MANAGEMENT CHALLENGES AND TOP MANAGEMENT

Top management is mostly responsible for policy decisions. Therefore to know the significance of the relationship between top management and frequency of management challenges, Chi Square test was conducted and the results are given in Table No.7.1.1

TABLE No.7.1.1

Frequency of management challenges		Top Management		Total
		Yes	No	
Rarely/Often	**No.**	6	31	37
	%	5.7%	32.6%	18.5%
Very/More/Most Often	**No.**	99	64	163
	%	94.3%	67.4%	81.5%
Total	**No.**	105	95	200
	%	100.0%	100.0%	100.0%

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	23.9670	1	9.80E-07	**Significant**
Continuity Correction	22.215	1	2.44E-06	**Significant**

The results show that different managerial levels are presumed to have different rates of occurrence of managerial challenges and this assumption was assessed in the present study. Comparing the frequency of managerial challenge between those at top management level and those at other levels, showed that almost all top managers (94.3%) had to face managerial challenges very to most often as compared to 67.4% among those not top managers. This association between top management status and frequency of managerial challenges was found to be statistically significant ($P < 0.0001$). The reason for the presumption being proved right

could be that in corporate world, hierarchy is well crafted with major decisions and actions taken at the top level which most often could be challenging as well as demanding upon the top managers.

7.1.2. ASSOCIATION BETWEEN QUALITY OF LIFE RATING AND TOP MANAGEMENT

This is an important factor to be analyzed. If the Top management exhibits excellent or high quality of life in the organization , it can percolate to every one down the line.

TABLE NO. 7.1.2

Quality of life rating		Top Management		Total
		Yes	No	
Excellent/V. Good/Good	**No.**	50	32	82
	%	47.6%	33.7%	41.0%
No Change/Deteriorating	**No.**	55	63	118
	%	52.4%	66.3%	59.0%
Total	**No.**	**105**	**95**	**200**
	%	**100.0%**	**100.0%**	**100.0%**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	4.0040	1	0.045	**Significant**
Continuity Correction	3.448	1	0.063	Not significant

Table 7.1.2 clearly exhibits the significant relationship between quality of life ratings and the top management. About 52% of the respondents felt that the quality of life rating was felt that either there was no change at all or it was even deteriorating. This is the biggest challenge of today's times. While technology has evolved and made life more easy, it has also increased the pressures of daily living, and pressures at work. It is extremely important for organizations to be able to provide a suitable platform to its staff where even while working they are able to let off steam and be able to find inner tranquility and peace.

7.1.3. ASSOCIATION BETWEEN LEVELS OF SELF MANAGEMENT BY BOSS AND ORGANIZATIONAL CHALLENGES WITHOUT SOLUTION

Real management begins with self management. Hence the attempt has been made to find the relationship between organizational challenges without solutions and the level of self management by managers or bosses.

TABLE NO. 7.1.3

Level of self management by boss		Organizational challenges without solution		Total
		Yes	No	
Excellent/V. Good/Good	**No.**	25	28	53
	%	17.4%	50.0%	26.5%
Less than satisfactory/Unsatisfactory	**No.**	119	28	147
	%	82.6%	50.0%	73.5%
Total	**No.**	**144**	**56**	**200**
	%	**100.0%**	**100.0%**	**100.0%**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	22.0530	1	2.65E-06	**Significant**
Continuity Correction	20.409	1	6.25E-06	**Significant**

Source: Primary data

In any organization, Leader make the ultimate difference. A mentally sound, emotionally sordid boss can, not only manage oneself amply but also be an asset to motivate and manage others.

When association between level of self management by boss and Organizational challenges without solution was assessed, it was observed that unsolved challenges were more among boss managing themselves unsatisfactorily (82.6%) and the association between level of self management by boss and Organizational challenges without solution was found to be statistically significant (P< 0.0001). Similar observation (high % of unsolved challenges) were also associated with stagnant or deteriorating quality of life, low or negligible Enrichment of self by work.

7.1.4. COMPARISON OF AGE BY LEVEL OF SELF MANAGEMENT BY BOSSES

One Way Analysis of Variance

Dependent Variable: Age in years

TABLE NO: 7.1.4 (ANOVA)

Level of self management by boss	No.	Mean	Std Dev	SEM
Less than Satisfactory	78	38.22	8.91	1.01
Unsatisfactory	69	37.67	8.16	0.98
Good	39	39.56	11.25	1.80
Very good	8	41.50	11.46	4.05
Excellent	6	42.17	12.55	5.12

Source of Variation	DF	SS	MS	F -value	p-value
Between Groups	4	250.63	62.657	0.712	0.585
Residual	195	17157	87.985	Not significant	
Total	199	17408			

The Hypotheses is that as the age increase the satisfaction with level of self management by boss increases. However no such linear trend was observed on comparison of age between various Level of self management by boss and the difference between mean age at various Level of self management by boss was Barrett's statistically not significant (p-value = 0.585). This is the outcome of the Anova Table as given in Table No: 7.1.4

7.1.5. ASSOCIATION BETWEEN SPIRITUAL NEEDS AND REFERENCE TO SCRIPTURES WHEN CONFRONTED WITH DIFFICULT MANAGERIAL SITUATIONS

It may be important to know the association between the spiritual needs and the managers referring to scriptures when confronted with critical managerial situations. Managers of the current days face more such situations than before.

TABLE NO. 7.1.5

Spiritual needs		**Refer to scriptures when confronted with difficult managerial situations**		**Total**
		Yes	**No**	
Excellent/V. Good/Good	**No.**	30	0	30
	%	17.2%	0.0%	15.0%
Less than satisfactory/Unsatisfactory	**No.**	144	26	170
	%	82.8%	100.0%	85.0%
Total	No.	174	26	200
	%	100.0%	100.0%	100.0%

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	5.2740	1	0.022	**Significant**
Continuity Correction	4.008	1	0.045	**Significant**

The association between spiritual needs and reference to scriptures when confronted with difficult managerial situations has a significant relationship. This establishes the spiritual need and scriptural references or an appropriate spiritual environment can make a huge impact on the workforce when they have a difficult managerial situation to deal with. The aspect of frequency of managerial challenges was established well in Table 7.1.1 earlier.

7.1.6. ASSOCIATION BETWEEN QUALITY OF LIFE RATING AND SPIRITUAL NEEDS

It is obvious that that quality of life in organizations are deteriorating as shown in Table No: 7.1.2 and in Table No: 3.13. This also indicates the relationship with spiritual needs of the managers.

TABLE NO. 7.1.6

Quality of life rating		Spiritual needs: Excellent/V. Good/ Good	Spiritual needs: Less than satisfactory/ Unsatisfactory	Total
Excellent/V. Good/Good	**No.**	26	56	82
	%	86.7%	32.9%	41.0%
No Change/Deteriorating	**No.**	4	114	118
	%	13.3%	67.1%	59.0%
Total	**No.**	**30**	**170**	**200**
	%	**100.0%**	**100.0%**	**100.0%**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	30.4270	1	3.47E-08	**Significant**
Continuity Correction	28.247	1	1.07E-07	**Significant**

Table 7.1.6 indicates that there is a significant relationship between quality of life rating and spiritual needs. This is a most conclusive evidence that an overall approach to better quality of life can be brought about by fulfilling spiritual needs of the workforce. Nearly 86% respondents felt this to be true. Where it is not possible for external issues to subside since job pressures are only going to increase, it is quite possible to create a feeling of inner strength and an ability to deal with these pressures by this intervention. This will ensure to create efficiency in the organization by increasing work potential and a satisfied and cohesive workforce.

7.1.7. COMPARISON OF AGE BY SPIRITUAL NEEDS

One Way Analysis of Variance

Dependent Variable: Age in years

TABLE NO: 7.1.7

Spiritual needs	No.	Mean	Std Dev	SEM
Unsatisfactory	**142**	**38.33**	**9.28**	**0.78**
Less than Satisfactory	**28**	**41.61**	**9.68**	**1.83**
Good	**14**	**38.64**	**10.14**	**2.71**
Very good	**11**	**36.00**	**8.97**	**2.70**
Excellent	**5**	**32.60**	**4.45**	**1.99**

Source of Variation	DF	SS	MS	F -value	p-value
Between Groups	4	517.143	129.286	1.493	0.206
Residual	195	16890.537	86.618	Not significant	
Total	199	17407.68			

Comparisons for factor: Spiritual needs

Comparison	Diff of Means	t-value	Unadjusted P	Critical Level	Significant
Less than Satisfactory vs. Excellent	9.007	1.993	0.048	0.005	No
Less than Satisfactory vs. Unsatisfactory	3.276	1.702	0.090	0.006	No
Less than Satisfactory vs. Very good	5.607	1.693	0.092	0.006	No
Unsatisfactory vs. Excellent	5.731	1.353	0.178	0.007	No
Good vs. Excellent	6.043	1.246	0.214	0.009	No
Less than Satisfactory vs. Good	2.964	0.973	0.332	0.010	No
Unsatisfactory vs. Very good	2.331	0.800	0.425	0.013	No
Good vs. Very good	2.643	0.705	0.482	0.017	No
Very good vs. Excellent	3.400	0.677	0.499	0.025	No
Good vs. Unsatisfactory	0.312	0.120	0.905	0.050	No

The differences in the mean values among the treatment groups are not great enough to exclude the possibility that the difference is due to random sampling variability; there is not a statistically significant difference (P = 0.206). Power of performed test with alpha = 0.050: 0.162

The power of the performed test (0.16 is below the desired power of 0.800. Thus less than desired power indicates that are less likely to detect a difference when one actually exists. No trend was observed on comparison of age between various levels of spiritual needs and the difference between mean age at various levels of spiritual needs was statistically not significant (p-value = 0.206).

The individual comparisons for the given factor Spiritual needs also indicate that there is no statistically significant difference.

7.1.8. ASSOCIATION BETWEEN VALUE ADDITION OF WORK TO LIFE AND SPIRITUAL NEEDS

The managers of the current years feel a great need for spiritual support due to the growing complexities. This is brought out in the Table No: 7.1.8 as the association between Spiritual need and lack of Value addition of work to life.

TABLE NO. 7.1.8

Value add of work to life		Spiritual needs		Total
		Excellent/V. Good/ Good	Less than satisfactory/ Unsatisfactory	
Very High/High/Average	**No.**	26	116	142
	%	86.7%	68.2%	71.0%
Low	**No.**	4	54	58
	%	13.3%	31.8%	29.0%
Total	**No.**	30	170	200
	%	100.0%	100.0%	100.0%

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	4.2070	1	0.04	**Significant**
Continuity Correction	3.360	1	0.067	Not significant

Thus it can be inferred that there is a significant relationship between value addition of work to life and spiritual needs of a managers. More than 80% of the respondents feel so.

7.1.9. ASSOCIATION BETWEEN ENRICHMENT OF SELF BY WORK AND SPIRITUAL NEEDS

Similar to the relation as given in Table no: 7.1.8, the self enrichment at work place and spiritual needs have a significant relationship.

TABLE NO. 7.1.9

Enrichment of self by work		Spiritual needs		Total
		Excellent/V. Good/ Good	Less than satisfactory/ Unsatisfactory	
Very High/High/Average	**No.**	22	40	62
	%	73.3%	23.5%	31.0%
Low/Negligible	**No.**	8	130	138
	%	26.7%	76.5%	69.0%
Total	**No.**	**30**	**170**	**200**
	%	**100.0%**	**100.0%**	**100.0%**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	29.5700	1	5.39E-08	**Significant**
Continuity Correction	27.288	1	1.75E-07	**Significant**

There is a significant relationship between spiritual needs and enrichment of self by work. Not only does the spiritual intervention create a better working possibility but it also manages to enrich the self and therefore cause a ripple effect in the organization.

7.1.10. ASSOCIATION BETWEEN EFFECT OF TRAINING & DEVELOPMENT ON DESIRED INTERNAL TRANSFORMATION AND SPIRITUAL NEEDS.

The training and development is aimed at providing the skills required for the managers to enable them to function effectively.

TABLE NO. 7.1.10

Effect of training & development on desired internal transformation		Spiritual needs		Total
		Excellent/V. Good/ Good	Less than satisfactory/ Unsatisfactory	
Very High/High/Average	**No.**	21	69	90
	%	70.0%	40.6%	45.0%
Low/Negligible	**No.**	9	101	110
	%	30.0%	59.4%	55.0%
Total	**No.**	**30**	**170**	**200**
	%	**100.0%**	**100.0%**	**100.0%**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	8.9130	1	0.0028	**Significant**
Continuity Correction	7.764	1	0.0053	**Significant**

From the Table No: 7.1.10 it is inferred that here is a significant relationship between effect of training and development on desired internal transformation and spiritual needs. Hence it proves that if the correct training is provided in the organization, it would be very well accepted and could hence be internalized by the people. 70% respondents agreed with this.

7.1.11. COMPARISON OF AGE BY EFFECT OF TRAINING & DEVELOPMENT ON DESIRED INTERNAL TRANSFORMATION:

From the following Anova Test , the relation between age and effect of training and development be identified.

TABLE NO: 7.1.11

ONE WAY ANALYSIS OF VARIANCE: DEPENDENT VARIABLE: AGE IN YEARS

Effect of training & development on desired internal transformation	No.	Mean	Std Dev	SEM
Very High	3	49.00	7.94	4.58
High	27	36.52	10.46	2.01
Average	60	39.55	8.02	1.04
Low	109	38.26	9.67	0.93
Negligible	1	32.00	0.00	0.00

Source of Variation	DF	SS	MS	F -value	p-value
Between Groups	3	508.295	169.432	1.960	0.121
Residual	195	16856.398	86.443	Not significant	
Total	198	17364.693			

The difference between mean age at various levels of Effect of training & development on desired internal transformation was found to be statistically not significant (p-value = 0.121).

Power of performed test with alpha = 0.050: 0.251.The power of the performed test (0.25 is below the desired power of 0.800. Less than desired power indicates that are less likely to detect a difference when one actually exists.

All Pairwise Multiple Comparison Procedures (Holm-Sidak method):

Overall significance level = 0.05

Comparisons for factor: Effect of training & development

Comparison	Diff of Means	t-value	Unadjusted P	Critical Level	Significant
Very High vs. High	12.481	2.206	0.029	0.005	No
Very High vs. Low	10.743	1.974	0.050	0.006	No
Very High vs. Average	9.450	1.718	0.087	0.006	No
Very High vs. Negligible	17.000	1.583	0.115	0.007	No
Average vs. High	3.031	1.407	0.161	0.009	No
Low vs. High	1.738	0.870	0.385	0.010	No
Average vs. Low	1.293	0.865	0.388	0.013	No
Average vs. Negligible	7.550	0.805	0.422	0.017	No
Low vs. Negligible	6.257	0.670	0.504	0.025	No
High vs. Negligible	4.519	0.477	0.634	0.050	No

The individual comparisons for the given factor **Effect of training & development** also indicate that there is no statistically significant difference

7.1.12. ASSOCIATION BETWEEN TYPE OF CHALLENGE-ETHICS AND APPLICATION OF MBS TO ORGANIZATION

It was observed earlier that Ethics as a challenge continues to haunt managers . Hence the attempt to find the correlation between Ethics and Application of MBS to organization.

TABLE NO. 7.1.12

Type of challenge-Ethics		Application of MBS to organization		Total
		Yes	No	
Yes	**No.**	23	143	166
	%	57.5%	89.4%	83.0%
No	**No.**	17	17	34
	%	42.5%	10.6%	17.0%
Total	**No.**	**40**	160	200
	%	100.0%	100.0%	100.0%

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	23.0420	1	1.58E-06	**Significant**
Continuity Correction	20.839	1	5.00E-06	**Significant**

There is a significant relationship between the type of challenge-ethics and application of MBS to the organization. More than 50% respondents are of the opinion that this challenge may be suitably resolved with MBS intervention.

7.1.13. ASSOCIATION BETWEEN SPIRITUAL NEEDS AND MANAGEMENT CHALLENGES-MANAGING ONESELF

Managing oneself is the first step in spiritual development. The current day managers struggle to manage oneself. Hence the association between the two will facilitate further direction for the researcher**.**

TABLE NO. 7.1.13

Spiritual needs		Management challenges-Managing oneself		Total
		Yes	No	
Excellent/V. Good/Good	**No.**	18	12	30
	%	11.9%	24.5%	15.0%
Less than satisfactory/Unsatisfactory	**No.**	133	37	170
	%	88.1%	75.5%	85.0%
Total	**No.**	**151**	**49**	**200**
	%	**100.0%**	**100.0%**	**100.0%**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	4.5840	1	0.032	**Significant**
Continuity Correction	3.651	1	0.056	Not significant

Table No: 7.1.13 clearly brings out that there is a significant relationship between spiritual needs and management challenges-managing oneself. This only re-iterates the point established earlier.

7.1.14. ASSOCIATION BETWEEN REFER TO SCRIPTURES WHEN CONFRONTED WITH DIFFICULT MANAGERIAL SITUATIONS AND RECOMMEND APPLICATION OF MBS

When confronted with critical managerial situations, the managers naturally try to find solutions in various ways. Hence, it may be appropriate to find the relation between reference to scriptures and recommend application of MBS in organization.

TABLE NO. 7.1.14

Refer to scriptures when confronted with difficult managerial situations		Recommend application of MBS		Total
		Fully/Partially agree	Disagree	
Yes	No.	172	2	174
	%	88.7%	33.3%	87.0%
No	No.	22	4	26
	%	11.3%	66.7%	13.0%
Total	**No.**	**194**	**6**	**200**
	%	**100.0%**	**100.0%**	**100.0%**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	15.7520	1	7.22E-05	**Significant**
Continuity Correction	11.240	1	0.001	**Significant**

There is a significant relationship between reference to scriptures and application of MBS, when confronted with difficult managerial situations. Hence proven when both interventions are applied, then there is bound to be a positive difference to the way in which situations are dealt with. This may also have a great bearing on the grievance handling in the organization. Situations are bound to be resolved more amicably and with satisfaction for both parties.

7.1.15. COMPARISON OF AGE BY RECOMMEND APPLICATION OF MBS

One Way Analysis of Variance:

TABLE NO. 7.1.15

Dependent Variable: Age in years

Recommend application of MBS	No.	Mean	Std Dev	SEM
Fully agree	65	38.95	9.00	1.12
Partially agree	129	38.43	9.59	0.84
Disagree	6	36.50	9.23	3.77

Source of Variation	DF	SS	MS	F -value	p-value
Between Groups	2	37.768	18.884	0.214	0.807
Residual	197	17369.912	88.172	Not significant	
Total	**199**	**17407.68**			

The differences in the mean values of age among the various degrees of response to the question 'Recommend application of MBS' are not great enough to exclude the possibility that the difference is due to random sampling variability; there is not a statistically significant difference (P = 0.807).

All Pairwise Multiple Comparison Procedures (Holm-Sidak method):

Overall significance level = 0.05

Comparisons for factor: Recommend application of MBS

Comparison	Diff of Means	t-value	Unadjusted P	Critical Level	Significant
Fully agree vs. Disagree	2.454	0.612	0.541	0.017	No
Partially vs. Disagree	1.926	0.491	0.624	0.025	No
Fully agree vs. Partially	0.527	0.369	0.712	0.050	No

The individual comparisons for the given factor **Recommend application of MBS** also indicate that there is no statistically significant difference.

7.1.16. ASSOCIATION BETWEEN MBS WILL ENRICH STAFF AND ECOMMEND APPLICATION OF MBS

If the staff gets enriched by MBS then the project will be successful. Therefore, it is better to find the association between these factors to relate to the objectives of the study.

TABLE NO. 7.1.16

MBS will enrich staff		Recommend application of MBS		Total
		Fully/Partially agree	Disagree	
Fully agree	**No.**	116	0	116
	%	59.8%	0.0%	58.0%
Does not fully agree	**No.**	78	6	84
	%	40.2%	100.0%	42.0%
Total	**No.**	**194**	**6**	**200**
	%	**100.0%**	**100.0%**	**100.0%**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	8.5420	1	0.003	**Significant**
Continuity Correction	6.264	1	0.012	**Significant**

There is a significant relationship between association of MBS enriching the staff and the application of MBS as given in Table No: 7.1.16. Hence MBS principles should be employed for the enrichment of staff and for the organizational growth. Almost 99% respondents agree either fully or partially with this concept.

7.1.17. ASSOCIATION BETWEEN LEVEL OF SATISFACTION AFTER REFERRING TO SCRIPTURES AND SPIRITUAL NEEDS

When the managers have critical issues, it is obvious that they refer to scriptures as stated in Table No: 3.14.However, it is proper to establish the relation between level of satisfaction after referring the Scriptures and Spiritual Needs.

TABLE NO. 7.1.17

Level of satisfaction after referring to scriptures		Spiritual needs		Total
		Excellent/V. Good/Good	Less than satisfactory/ Unsatisfactory	
Very H	**No.**	25	77	102
	%	83.3%	53.1%	58.3%
Average	**No.**	5	68	73
	%	16.7%	46.9%	41.7%
Total	**No.**	**30**	**145**	**175**
	%	**100%**	**100%**	**100 %**

Source: Primary data

Chi-square Tests	Value	df	p-value	Association is-
Pearson Chi-Square	9.3430	1	0.0022	**Significant**
Continuity Correction	8.141	1	0.0043	**Significant**

Thus table No: 7.1.17 establishes that there is significant relationship between level of satisfaction after referring to scriptures and spiritual needs. Nearly 90% respondents feel that the level of satisfaction is either excellent very good or even good when they refer to scriptures, having felt the spiritual need.

7.1.18. WHAT MBS MEANS TO MANAGERS?

TABLE NO. 7.1.18

What MBS Means to Managers	No.	Percentage
Chanting	15	7.50
Meditation	36	18.00
Yoga	24	12.00
Music	12	6.00
Discourses	4	2.00
Prayers	28	14.00
Spiritual tours	5	2.50
Group-Activities	3	1.50
Reading of Scriptures	44	22.00
Service to the needy	29	14.50
Total	**200**	**100**

Source: Primary data

The four aspects of top of the mind recall as to what MBS means to managers revealed that Reading of Scriptures 22%, Meditation 18%, Service to the needy 14.5 % and prayers 14 % play a major role in application of MBS in organizations.

7.1.19. RECOMMEND APPLICATION OF MBS:

TABLE NO. 7.1.19

Recommend application of MBS	No.	Percentage
Fully agree	65	32.5%
Partially agree	129	64.5%
Disagree	6	3.0%
Total	**200**	**100.0%**

Source: Primary data

Depicts the recommendation by the various levels of management regarding the application of MBS in organizations. 65 (32.5%) of the respondents fully agree to the application of MBS given a proper frame work; 129 (64.5%) of the respondents partially agree for the application of MBS. Only 6 (3%) disagree for its application.

7.1.20. INDICATORS OF MBS

TABLE NO. 7.1.20

Indicators of MBS	No	Percentage
Reduced Conflict	21	10.5
High customer satisfaction	34	17
Continuous Creativity	16	8
Connectedness	36	18
Interdependence	49	24.5
Joy	12	6
Healthy Life Style	32	16
Total	**200**	**100**

Source: Primary data

When asked about the indicators as to how as managers they would like to measure the effects of MBS in the organization, the results correlated with the objectives of the study. 24.5% responded for Interdependence, 18% for Connectedness, 17% for high customer satisfaction and 16% healthy life style topped the rank and cover almost 75% of the indicators. Thus MBS application is expected to improve the HR and bring in , interdependence & connectedness which are key to success of the organizations.

7.1.21. MBS ENRICH STAFF

TABLE NO. 7.1.21

MBS will enrich staff	No.	Percentage
Fully agree	116	58.0%
Partially agree	82	41.0%
Disagree	1	0.5%
Fully disagree	1	0.5%
Total	**200**	**100.0%**

Source: Primary data

MBS seeks to enrich various stake holders of the organization. Out of 200 respondents 198 (99%) either fully agree or partially agree to the enrichment of the staff by application of MBS.

7.2. OCCUPATIONAL & ETHICAL DILEMMA AND BANKRUPTCY OF VALUES.

As the managers are working under several constraints, they also face several dilemmas which are specific to this age. There are

- Occupational dilemmas,
- Ethical dilemma
- Value bankruptcy issues.
- Loss of human touch and self centered approach.

During the interactive personal sessions with the respondent and other industrialists, it came out significantly, that there is a great feeling of hollowness and emptiness amongst managers due to such dilemmas.

In the case of occupational and ethical dilemmas, several managers confined that they do activities which they would not normally do in their personal life.

They also, confided that most of the times they see their bosses indulging in such activities and it acts as motivator to earn quick money. In some cases they partner with their bosses to do such unethical activities. These are considered by the managers as perils of the so called advancement. However, their inner conscience continues to prick them till they confess to the Lord or some friend. Spirituality and reading scriptures give them solace.

7.2.1. VALUES, MORALS AND ETHICS- BANKRUPTCY

We can really see the differences between values, morals and ethics form the practical angle. They are all behavioral rules. It may seem like splitting hairs, but the differences can be noticed when we understand the terminologies.

	Meaning	Dictionary.com Definition
Values	Values are the rules by which we make decisions about right and wrong, should and shouldn't, good and bad. They also tell us which are more or less important, which is useful when we have to trade off meeting one value over another	Beliefs of a person or social group in which they have an emotional investment (either for or against something)”
Morals	. Morals are far more about good and bad than other values. Managers thus judge others more strongly on morals than values. A person can be described as immoral, yet there is no word for them not following values	Motivation based on ideas of right and wrong
Ethics	Ethics are thus internally defined and adopted, whilst morals tend to be externally imposed on other people. For a manager ethics may mean the rules or standards governing the conduct of a person or the members of a profession.	A theory or a system of moral values.

Ethics of ‘Principled Conviction’ asserts that intent is the most important factor. If one has good principles, then one will act ethically. However, ‘Ethics of Responsibility’ challenges this, saying that one must understand the consequences of the decisions and actions and answer to these, not just the high-minded principles. Thus medical maxim 'do no harm', for example, is based in the outcome-oriented ethics of responsibility.

7.3. ROLE OF SPIRITUALITY IN SOLVING THE WORK PLACE DILEMMA

Of late the management Gurus and especially, Indian-born management thinkers didn't invent new concepts, but they are rediscovering them in the depths of the Vedic wisdom and thus they're playing a big role all over the world by pushing them much further for the benefit of the corporate world.

C.K.Prahalad, for example, has made a splash with books on how companies can co-create products with consumer needs feeling for the have-nots and succeed by tailoring products and technologies to the needy. The idea- Fortune At the Bottom of the Pyramid has influenced companies from Nokia Corp. (**NOK**), Reliance Communications to Cargill. Thus MBS principle can well be applied to the fortune at the Bottom of our hearts to search for Spiritual Truths to manage oneself and organizations.

We are a fusion society. Indeed, it's not surprising that thinkers from a country with as diverse an economic and social makeup as India would have different perspectives on the influences on their work. As a result, many Indian management theorists tend to look at organizations as complex social systems, dependence on the Lord where culture and reciprocity are important.

Indian management thinkers have better understanding of the Vedic scriptures and are affecting not only the way managers run companies but are also furthering their search for personal fulfillment. Northwestern's Kellogg even offers an executive education leadership course by Deepak Chopra, the self-help guru and spiritual healer to the stars. Chopra who is on the board of clothing retailer Men's Wearhouse Inc. and has been conducting programs for Deloitte, Harvard Business School, and the World Bank. His sessions also include quotes from Indian Scriptures like Bhagavad Gita and Manu Samhita.

It thus becomes the duty of the organization to fulfill this hitherto unmet need and bring about a sea change in the work culture and ethos of the organization.

CHAPTER VIII
SUMMARY OF FINDINGS, SUGGESTIONS AND CONCLUSION

Management is primarily the art of getting things done through and with people. Hence the success of the organization depends on the success of the people in the organization.

Management has become a part and parcel of everyday life, be it at home, in the office or factory and in Government. In all organizations, where a group of human beings assemble for a common purpose, management principles come into play through the management of resources, finance and planning, priorities, policies and practice. Management in broader sense, is a systematic way of carrying out activities in any field of human effort.

8.1. NEED FOR MBS

The complexities, of the current day management, lead one to have a re-look of the whole gamut of management thinking, feeling, willing and action.

- ❖ Despite the best of the intensions, the managers feel a vacuum and emptiness in their hearts. If the hearts are not fertile and conducive

for dealing with people, the managers end up being impersonal. The need for MBS can be stated as under:

❖ The quality of life and healthy competitiveness in most organizations have deteriorated and become dysfunctional. People work for longer hours and still remain in great anxiety.

❖ Work life balance is a joke and a constant struggle. If, human beings had been self-effacing, less greedy and more considerate towards mankind as well as towards other living entities and Nature, this place would be a better place to live and manage. Basically there is a need to broaden the horizons and move out of the comfort zones and self-centered approach, to make it easy to manage the affairs. This is the secret to success in solving management complexities.

❖ The most often used term is 'Managerial burn out'. In reality it may be that the managers burn inside for lack of some thing. The other challenges include Health and Wellness , work-life balance, high stress levels etc. Some times the numbers might look right; however, the decisions might still be wrong.

❖ It is obvious that one cannot expect an empty bag to stand up straight. Similarly with empty hearts and devastated souls, managers

all over are struggling to stand up and are desperately looking for solutions to manage themselves and others.

- It is clear that there is no such thing as one right organization or one such managerial principle for success. However, scriptures lay the foundation for every one , the aspect, that Lord is the ultimate authority .Organization is only a tool to make people productive, in working together for common goal. Unfortunately, one hears a great deal today about the "end of hierarchy". This is not true. In any institution there is always a final authority "boss" whom staff rely in crises and look forward for protection. If the ship goes down, the captain is looked upon to give command and others follow. In the operation theatre, when the patient is critical, the operating surgeon is the final authority and the others obey. This naturally, leads us to the fact that Lord is the ultimate authority and one can look forward to Him for support and guidance in crises, only when one perform the prescribed duties efficiently and effectively to please Him.

- Thus the real management begins from self management. It is a fact that after almost 40 years since the article of J. Sterling Livingstone, in 1971, identified and addressed the need for internalization; still

managers and organizations are grabbling with the same basic issues of character, ethics, values etc.

- These warning signs may require investigation, particularly remembering the old adage that symptoms may mask the real problem.

To sum up, application of spirituality to scientific management address the following :

a. How spiritual qualities make them best fitted for their allotted work.

b. Under what spiritual atmosphere one can secure the greatest and most satisfactory output of work from every employee;

c. How to can produce complete transformation of heart which are desired in the interest of business and the individuals.

Thus the present study attempts to understand the spiritual needs of the employees in various organizations, establishes the missing link and introduce the concept of MANAGEMENT BY SPIRITUALITY (MBS) by giving a frame work for its applications.

8.2. SUMMARY OF FINDINGS AND ESTABLISHING THE MISSING LINK

Having thus understood the need for MBS, before suggesting the solutions, it is of prominent importance to get to the root of the problems. The problems were duly brought out in the analysis of the primary data and the referred literatures.

1. In managerial positions, the managers face management challenges. Out of 200 respondents 98.5% admitted that they face management challenges of varying degree from most often, very often to often .
2. Ethics as a challenge tops the list with 166 hits 83% , followed by Human relations 130(65%) respondents. This gives insight to the research about the missing link in modern management .While only 9.5% of them considered Finance as a challenge , 30.5 % admitted work culture as a challenge (mostly women and those working out of India) and 27% considered other challenges like systems, marketing, etc as a real challenge for them. It is observed from the above data that the real management challenge continues to be internal rather than external like finance or marketing. This provides the lead towards the root of the issue pertaining to the study and to establish the missing link.

3. 72% of the managers felt that their organization faced management challenges which have been lingering on over time without proper solutions.
4. 73.5% of the respondents perceived that their bosses do not manage themselves properly i.e they lack in self management skills. From the above it can be inferred that the problems continue to remain unsolved in organizations and it also reveals that 73.5% of the managers reveled that the bosses struggle in self management.
5. The analysis also brings out the underlying needs of the requirements of the managers. By knowing what the need is, it will facilitate one to address the same. Only 32.5% of the managers felt that the physical needs were not met by the organization where as 78.5% responded that the organization/ work did not meet the emotional needs; 68% felt that the intellectual needs were not met by the organizations and the work did not provide the intellectual stimulus; finally while analyzing the spiritual needs, almost 85%of the respondents clearly mentioned that the Spiritual needs have not been met.
6. 59% of the managers expressed that the quality of the life in the organization is stagnant and deteriorating. 84% were dissatisfied

with the fact that their work failed to give value addition to their life at the end of the day.

7. Almost 70 % of the managers felt vacant and admitted that their job provided low/ negligible level of enrichment.
8. It is astounding that 55% of the managers at various levels confided that the training and development could not address their needs and failed to bring in the required internal transformation.
9. To understand the real management challenge faced by the managers of the current millennium, the primary data collected was organized in the order of priority.

- Managing one-self - 75.5%
- Lack of Ethics/Value system - 72%
- Poor Leadership - 61%

10. With the above said level of dissatisfaction, it is quite but natural for the managers to look out for solutions. Hence, 87% of them refer to scriptures or spiritual solace and almost every one derived the satisfaction in some way or other. This is an indication of the focus area for the managers.
11. The results of the Chi- Square tests and Anova results as discussed in Chapter VII, reveal association. The significant relationship between level of self management by bosses and the unsolved challenges in the

organizations reveal that more the managers or leaders struggle to manage themselves, more the problems continue. Similar observation (high percentage of unsolved challenges) was also associated with stagnant or deteriorating quality of life, low or negligible enrichment of self by work

12. The associations between spiritual needs and reference to scriptures when confronted with difficult managerial situations have significant relationship. This very clearly establishes the spiritual need and an appropriate environment can make a huge impact on the workforce when they have a difficult managerial situation to deal with.
13. The Chi-Square Test also brings out the significant relationship between quality of life rating and spiritual needs. This is a most conclusive evidence that an overall approach to better quality of life can be brought about by fulfilling spiritual needs of the workforce. Nearly 86% of the respondents felt this to be true.
14. There is a significant relationship between spiritual needs and enrichment of self by work. Not only does the spiritual intervention create a better working possibility but it also manages to enrich the self and therefore cause a ripple effect in the organization.
15. There is a significant relationship between the effect of training and development on desired internal transformation and spiritual needs.

Hence, it proves that if the correct training is provided in the organization, it would be very well accepted and could hence be internalized by the people.

Having thus, identified the problems and the or requirements of the managers, various solutions were optioned out for them to choose.

16. 97% of the managers recommend application of MBS to organizations as a remedy and 99% of them either fully or partially agree that it will enrich the staff. The four aspects of top of the mind recall as to what MBS means to managers revealed that Reading of Scriptures 22% , Meditation

17. When asked about the indicators as to how as managers they would like to measure the effects of MBS in the organization, the results correlated with the objectives of the study. 24.5% responded for Interdependence, 18% for Connectedness, 17% for high customer satisfaction and 16% healthy life style topped the rank and cover almost 75% of the indicators. Thus MBS application is expected to improve the HR and bring in , interdependence and connectedness which are key to success of the organizations.

18. Today's youths are tomorrow's managers. As a unique way the researcher has correlated the objectives of the study with that of the youth and application of MBS in organizations, in an attempt to provide a long term vision for the application of MBS. Institute's Center for Spiritual

Development in Childhood and Adolescence research, suggest that 90% of the youth population surveyed are interested in and committed to spiritual development.

Thus it correlates with the research findings of the current study where more than 80% of the respondents agree to apply MBS in their organizations. This is a healthy sign from Youth who will be leaders/ managers of the future.

8.2.1. FINDINGS OF PERSONAL INTERVIEW WITH BUSINESS LEADERS, SPIRITUAL GUIDES AND YOUTH:

1. Good leaders are good human beings first. Hence it is important to develop the human beings with fertile hearts.
2. Spiritual development is an intrinsic part of being human. It includes processes that are manifested in many diverse ways among individuals, cultures, traditions, and historical periods.
3. Spiritual development involves first an inward journey (inner experiences and/or connections with Lord) Leading to an outward journey (being expressed in daily activities, relationships, management besides noticeable changes in thinking, feeling , willing and actions).

4. Spiritual development is a dynamic, nonlinear process that varies by individual and cultural differences but manifests in all walks of lives and the individual becomes conscious of Supreme Power.
5. Spiritual development, though a unique stream of human development, cannot be separated from other aspects of one's being and thus intrinsic.
6. Spiritual development can be conceptually distinguished from religious development or formation, though the two are integrally linked in the live experiences of some people, traditions, and cultures. While religious activities are mainly ritualistic in nature, spirituality encompasses a larger gamut of relating with other living entities as parts and parcel of the Lord .
7. One may also perceive growing interest in examining these issues in multiple disciplines, as managers and practitioners seek to enrich their understanding of the dimensions and dynamics of human development as a whole.
8. Several operating assumptions or hypotheses that grow out of current understandings of human development have guided the work to date, raising big questions that one seeks to illuminate through ongoing spiritual investigation.

9. MBS is also considered to be important because of the following reasons:

   (1) Corporate Downsizing and Retrenchment.

   (2) Nuclear Families.

   (3) Luxurious Lifestyles.

   (4) Lack of Organizational support structures for application of MBS.

   (5) Decline of Traditional Sources of Spiritual Support Systems.

   (6) Materialistic Business Approach.

   (7) Role Conflicts.

   (8) Lack of Personnel and HR policies to consider SQ

   (9) Struggle of Balancing the Business and Family Life and alike.

From the interviews and discussion with the all concerned, the observations regarding MBS are tabulated as Relationship Matrix in

Regular Management approach	**Approach of MBS**
Self centered approach	God centered approach
Self style and self dependant attitude	Interdependent and God dependant
Controlled and guided by mind and senses	Guided and directed by Intelligence.
Circumstances makes one think to be great	MBS teaches one to think as an instrument in Lord's hand and feel insignificant but without pride.
Accumulation- Receiving is pleasure	Dissemination- In giving one receives.
Take credit for performance	Give credit to the Lord and accept every thing as His Mercy.
Man made laws to control	Laws of nature to adhere
Association is for profits/ economic development	Association is for Conscious development
Focus is on management of others and organization	Focus is on management of self and senses
Deep desire to achieve power or control	Deep desire to realize Lord is in control
Success or failure affects individuals	Success or Failure is accepted as Mercy of the Lord

8.2.2. MBS INSIGHTS FROM LEADERS

When asked by the researcher, several insights were provided by the spiritual leaders. The following two seem to be noteworthy in relation to MBS application.

In Srimad Bagavadam the episode of Gajendra reminds us of the factual position of the current day managers. Gajendra the king of the elephants, though powerful, unmindful of the surroundings and with great pride entered the lake in his own territory at Trikuta Mountain. He was accompanied by his family and children (like the subordinates and colleagues). Suddenly, by the will of providence, a powerful crocodile ,who got angry with Gajendra, caught hold of his one leg and Gajendra tried his best to come out. Despite the best of the strength, supporters and in his familiar territory, he failed and found himself losing ground. Finally he took the lotus flower and in helpless condition offered to the Lord, who rescued Gajendra. This is the similar situation of the managers who have got in to situations due to their elephantine ego and struggle. Through the application of MBS, if the managers learn to submit to the will of the Lord by deeper understanding of the scriptures, they are sure to come out of the crocodile like problems with just a little change of consciousness.

Management By Spirituality (MBS) encompasses the same principle for managerial applications. Stephen Covey's 90:10 managerial principle says that 10 % of the activities will always tend to be beyond the control and 90% is how we react to it. The principle goes on to guide how to remain composed and not react negatively during those 10% of times on which one has no control, to save 90% of our time and actions.

MBS "100% Lord Dependence Principle" implies that Lord is in control of the outcome and output and that one must perform duties to the best of the given capacity with all sincerity, leaving the rest to the Lord to handle. To be dependant on the Lord for not only 10% but for 100% is MBS principle.

8.3. SUGGESTIONS

Having formulated the problem, the researcher collected the inputs from the practicing managers, industrialists, spiritual guides and from other researches done relating to spirituality. Having studied using various statistical tools, the inputs were analyzed and following are the suggestions.

1. McGregor's X and y theory can be supplemented with 'S' Theory. Every human entity is a spiritual being first, before being designated

as manager, father, mother, supervisor etc. Nature of water is liquid; nature of sugar is sweetness; similarly nature of every living being as a spiritual being is to serve the Lord and other living entities, not just ones own mind and senses. Unless one gets connected with spirituality in ones work place and learn to manage oneself properly, it may not be feasible to manage others and the affairs of the organization.

2. Since most of the organizations do not have experience in MBS applications, the concept can be introduced as an out sourced activity. While corporations use to do most of their manufacturing, product development, and administrative work in-house, the emphasis is now on using outsiders. Terms such as 'extended enterprises' (companies that outsource many functions), 'innovation networks' (collaborative research and development programs), and 'co-creation' (designing goods and services with input from consumers) are the rage. Similarly, for MBS applications, out sourcing possibilities can be actively considered with the help of organizations like VAST (Vedic Academy of Spiritual Technology, Mumbai), BACE (Bhaktivedanta Academy for Culture and Education, Mumbai, ISKCON having centers allover the world, or

even through management Gurus who are practicing spirituality at work place.

3. MBS is not just meditation or yoga. Indeed it is the art of balancing and internalizing oneself for achieving higher goals .The industry is boldly mining the depths of Indian Wisdom, the Vedas, Upanishads, Puranas, looking for a framework springing from Indian roots and thoughts. It is time we rediscovered our own ethos and cultural context if we are to give meaningful and relevant management skills to the youth of the nation. It is better to begin somewhere and enhance the skills. Certainly spirituality in the workplace is a way of increasing the productivity, performance and effectiveness of people, whose relevance is being realized more and more. Once introduced, the results should be recorded and data should be analysed for future review.

4. MBS at workplace is a win-win situation for the employee and organization**.** Organizations can make aware of the inherent benefits that spirituality will accrue to all the stake holders. MBS personal sharing sessions can be held department wise to build excellent relationships to foster a climate of trust, loyalty, open, honest and

authentic communication and commitment among the members of the organization.

5. Performance Appraisal (PA) system to include Spiritual Support System (SSS) based on MBS. This will also open the idea for 360^0 performance appraisal to help the bosses and subordinates.
6. Besides IQ and EQ , HR and recruitment process should include SQ as a tool.
7. Scope for personal and organizational transformation is immense. Besides staff, suppliers, clients , investors and other stake holders can be included by forming forums to benefit every one.
8. Health care institutions can focus for achieving increased patient satisfaction, patient cost reduction and fostering internal and external relationships. Other service and manufacturing organizations can benefit from increased productivity, satisfied work force and conscious cost reduction.
9. Train the trainer approach should be done for a networked growth with the involvement of the top management. All training programs should include MBS sessions. The training sessions to include stress on the positive aspects and benefits of MBS at work place on the following lines:

- In a spirited workplace, employees can get an ample opportunity to unleash their talents, but also creative potentialities.
- Increased ethical behavior.
- An opportunity to morph into a close, well-knit community of mutual care, help, and service. Such communities have a greater sense of purpose.
- Helps employee appreciate each others point of view, convictions (religious and general), and beliefs. Cultivates inclusiveness and values diversity.
- Enhanced productivity.
- Reduced absenteeism
- Enhanced job satisfaction levels. Personal satisfaction of the employees also sky-rockets. A study commissioned by Wilson learning company found that the majority of Americans (47%) cited spirituality as their most important source of happiness, next only to health.
- Spirituality at workplace helps employees to be in-sync with the source of creativity. Creativity will flourish when the spirit express

itself bountifully. A creative mind can create world-class products that will enhance human life.

- In a highly commoditized job market, where the war for talent is fiercely raging, spirited companies can retain the best talent with in the company.

10. Business school ought to be championing MBS. B-SCHOOLS and management trainers can add courses/ topics that combine ancient wisdom with needs of modern Manages.

11. Just like Continuous Medical Education (CMEs) for medical professionals, Continuous Professional Development programmes (CPDs) for managers and other, the MBS can be introduced as Continuous Spiritual Sessions (CSS) to drill down the message and for transformation. These sessions should be practical, interactive sessions rather than just philosophy.

12. A department of Spiritual Care can be functional with volunteers and interested managers. This can cater to the staff, clients, suppliers etc.

13. On the similar lines of Corporate Social Responsibility (CSR) activities, employees should be motivated to have Corporate

Spiritual Support Responsibility (CSSR) activities for self development and organizational development.

14. Fortune at the Bottom of the Pyramid' principles can be modified suitably and applied as "The fortune at the Bottom of hearts"- calling for inner wisdom, to search for Spiritual Truths to manage oneself and organizations.

15. Making Lord as a legitimate stakeholder in an organization besides the stockholders, staff and others.

16. Concepts like spiritual gym can be introduced in the corporate with audio / video facility and counselors to enable staff and other stake holders to access and avail the benefits of MBS.

17. Just like chartered accountant for audit, cost accountant for cost audit, the culture of value systems audit be introduced in organization with the help of certified MBS professionals.

18. Policy changes in this regard may be introduced in Companies Act and related legislatures.

8.4. FUTURE ENHANCEMENT

From the above discussion, it is quite apparent that the age-old wisdom of the Indian seers seems to have caught the attention of the world of **management** today. It would only be a reclaiming of our own heritage if we in India, return to our spiritual lineage and reshape it, if need be, to suit the present needs.

However, the present study has its limitations due to the number of respondents as compared to the universe. Industry wise data can be collected and analysed for strategizing the frame work for MBS application.

Top management be motivated to give a whole hearted try, and at the same time collect the opinion of the employees for drafting MBS implementation plans.

MBS should be taught in business schools and the students who got such curriculums should be followed up for bringing in mind set changes in industries later.

Further study in this area will greatly add value for future.

8.5. CONCLUSION

To conclude with, it is obvious that any transformation process requires a lot of sacrifice, patience and determination on the part of the leaders. This also needs persuasion, management by walking around, involvement of employees and stake holders for breaking the unsettling period.

As leaders it is more ideal to initiate dialogues with employees to ignite the fire for transformation. It is the skill of the leaders to identify the champions for transformation who have the passion for innovation and newer ideas at work place.

Resistance to change will be a challenge for leaders, but by persuasion the hearts can be transformed. For the purpose of MBS, the call is for soul leaders.

It is a healthy sign that the managers and organizations have moved from their shells and cocoons to openly discuss this spirituality at work place.

However, the clarity, frame work and direction were lacking for implementation of structured MBS.

This project is bound to clear the cob webs in the minds of leaders and work towards speedy implementation.

The present study has acted as an eye opener. It has brought out the glimpse of need amongst the managers to find soul searching solutions in this scriptures. This indeed is a healthy sign and it is to the advantage of the soul leaders.

Grounded in reality but armed with tools to implement the MBS, the soul leaders are bound to initiate the healthy debate and deeper appreciation of the scriptures and management concepts.

Surely, this is bound to motivate and drive the managers to look at people and situations in a different frame of mind and transcend the bodily platform to higher levels of consciousness to take soul searching managerial decisions for MBS.

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